Library of
ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

8206-1

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

THE UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW FOR 1847.

11-10

VOLUME VI.

THE UNITED STATES CATHOLIC MAGAZINE

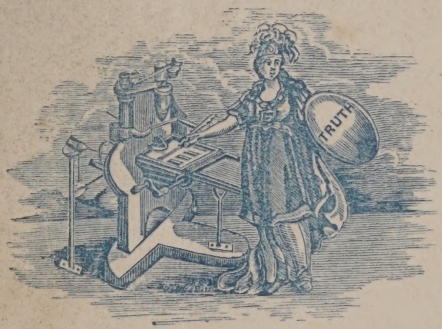
AND MONTHLY REVIEW,

CONTAINING CHIEFLY

ORIGINAL ARTICLES,

A SUMMARY OF

Ecclesiastical Intelligence, &c.



You shall know the truth, and the truth shall make you free.—John viii.

The official organ of the Most Rev. Archbishop of Baltimore, and the Rt. Rev. Bishop of Richmond, and published with the approbation of the Rt. Rev. Bishops of the United States.

EDITED BY

REV. CHARLES I. WHITE, BALTIMORE.

VERY REV. M. J. SPALDING, D. D., LOUISVILLE, KY.

BALTIMORE:
PRINTED AND PUBLISHED BY JOHN MURPHY,
178 MARKET STREET.

1847.
LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

NOTICE.

The completion of the sixth volume of the U. S. Catholic Magazine is a fit occasion for its conductors to recall the obligations they have assumed, and to animate themselves by this consideration in the faithful execution of what they have undertaken. This they will not fail to do. However, they respectfully suggest the necessity of a due correspondence on the part of the public, in sustaining their efforts by patronizing the work and complying with the terms of the publication. They return their warmest thanks to all who have in any way encouraged the Magazine, and earnestly solicit a continuance of similar favors.

INDEX TO VOLUME VI.

ALL ARTICLES ARE ORIGINAL EXCEPT THOSE MARKED THUS *.

REVIEWS.

American Statistics, - - - - - - - - - - - - *page* 129
Appeals to the Roman Pontiff, - - - - - - - - - - - - 61
A No-Popery Witness, - - - - - - - - - - - - - 135
Catholic Missions in the Sandwich Islands, - - - - - - - - 625
Catholic and Protestant Countries, - - - - - - - - - 1, 117
Christianity in Abyssinia, - - - - - - - - - - - - 345
Floral Year, - - - - - - - - - - - - - - - 523
Italian Society, - - - - - - - - - - - - - - - 401
Italian Nationality, - - - - - - - - - - - 457, 513
Miraculous Facts *vs.* Ignorant Hypothesis, - - - - - - - - 271
Popular Theology, - - - - - - - - - - - - - 285
Protestant Ages of English Literature, - - - - - - - - - 13
Protestant Missions in the Sandwich Islands, - - - - - - - 569
Rome and Berlin, - - - - - - - - - - - - - - 173
Vestiges of the Natural History of Creation, - - - - - - 229

MISCELLANEOUS.

Age of the Apostles, by James Wynne, M. D., - - - - - - - 476
Blessed Boniface of Savoy, by Rev. J. Cummings, D. D., - - - - - 645
Catholic Bride, (Translated from the Italian,) - 309, 368, 422, 468, 528, 586, 653
Catholic Church in Ohio, - - - - - - - - - - - 24, 93, 260
Celebrated Painters, - - - - - - - - - - - 160, 258, 650
Correspondence of the Magazine, - - - - - - - - - 327, 394, 497
Encyclical Letter of Pius IX to the Catholic Prelates,* - - - - - - 151
Irish Church always Roman Catholic, (Translated,) - - - - - - 202, 303
Mount Hope Institution, - - - - - - - - - - - - 486

Memoir of Rev. Anthony Rey, S. J., by J. Wynne, M. D., - - - *page* 543
Memoirs of the Life and Times of Archbishop Carroll, 31, 100, 144, 434, 482, 592
Missions of Oceania,—Death of Mgr. Epalle,* - - - - - - - 207
Moral Philosophy and Theology, (Translated,) - - - - - - - 389
Our Lady of Charity of the Good Shepherd, - - - - - - - 372, 416
Our Martyrs, - - - - - - - - - - 188, 266, 305, 425, 471
Penal Times in New York, Memorial of, - - - - - - - - - 394
Pernicious Literature, - - - - - - - - - - - - 46, 86
Potowatomi Mission, - - - - - - - - - 89, 149, 214, 325
Society of Jesus in the United States, - - - - - - - - - 277
Treuga Dei, or the Truce of God, - 39, 78, 193, 312, 377, 439, 492, 530, 607, 657
Visit to St. Joseph's Sisterhood and Academy, - - - - - - - 497

POETRY.

Dreams of the Past. By S. R. T. - - - - - - - - - 186
Dies Iræ, New Version of, - - - - - - - - - - - 613
Elegiac Lines. By B. C. Reed, - - - - - - - - - - 276
Faith in Christ. By F. S. K. - - - - - - - - - - - 76
Forgiveness. By W. - - - - - - - - - - - - 30
Humility. By C. - - - - - - - - - - - - - 96
Hymn to St. Francis Regis. By C. J. Cannon, - - - - - - - 302
How will He come? By Mrs. Anna H. Dorsey, - - - - - - - 552
Lines, written on seeing the wreck of a Steamer. By D. B. - - - 23
Legend of Sanctarem,* - - - - - - - - - - - - 141
Lovest thou me? By C. J. Cannon, - - - - - - - - - 393
Past, Present, and Future. By R. J. Price, - - - - - - - - 324
Te Deum, New Version of, - - - - - - - - - - - 644
The Hidden Life. By R. - - - - - - - - - - - 38
To the New Year. By. W. - - - - - - - - - - - 48
Thoughts in a Country Grave-yard. By M. J. B. - - - - - - - 216
The Flight of Years. By V. D. B. - - - - - - - - - 257
The Hebrew Mother and her Child. By B. C. Reed, - - - - - - 412
The Cross. By V. S. - - - - - - - - - - - - 467
Wisdom of the Church in her Festivals. By S. R. T. - - - - - - 364

DOMESTIC AND FOREIGN INTELLIGENCE.

The principal items are:

Domestic—Statistics of Catholicity in the United States, - 54
German Catholic movement in New York, - - 109
De Cormenin's History of the Popes, - - - 111

DOMESTIC—Bishop England's Works, - - - *page* 280, 670
Manual Labor School, - - - - - - 447
Father Rey, - - - - - - - - - 449
Documents of the Sixth Provincial Council, - 501
Secrecy of the Confessional, - - - - - 618
Archdiocess of Baltimore, 49, 105, 164, 217, 279, 329, 396, 447, 501, 554, 617, 669
Diocess of Louisville, - 49, 108, 166, 333, 398, 505
" New Orleans, 49, 107, 279, 332, 397, 449, 556
" Boston, - - - - 49, 397, 449, 555
" Philadelphia, 50, 166, 218, 280, 332, 396, 449, 505, 555, 618, 669
" Cincinnati, 50, 107, 398, 449, 507, 556, 620, 671
" Chicago, - 50, 332, 398, 449, 507, 619
" New York, 51, 107, 164, 218, 331, 397, 448, 505, 555, 619
" Pittsburg, - - 51, 280, 398, 557, 619
" Nashville, - - - - - - - 51
" Charleston, 51, 165, 280, 397, 448, 506, 669
" Little Rock, - - - - - - 52
" Milwaukee, - - - - 52, 507, 620
" Galveston, - - - 52, 165, 218, 280, 558
" Mobile, - - - - - 107, 165, 220
" Vincennes, 164, 280, 398, 449, 505, 557, 620, 669
" Dubuque, - - - - - - - 165
" Natchez, - - - - - - - 166
" Richmond, - - - - - 280, 398
" Hartford, - - - - - - - 280
" Albany, - - - - 555, 619, 669
" Buffalo, - - - - - - - 619
" Cleveland, - - - - - - - 620
Archdiocess of St. Louis, - - 166, 332, 448, 556, 620
Oregon Territory, - - - - 52, 166, 280, 669
FOREIGN—Reforms in the Papal States, - - - - - 55
Synod in Ireland, - - - - - - - - 112
Conversions, - - 113, 171, 338, 455, 563, 623, 672
Universal Jubilee, - - - - - - - - 167
Measures for relieving the distress in Ireland, - 170
Sacred Literature, - - - - - - - - 223
Protestantism in Switzerland, - - - - - 222
Encyclical Letter of Pius IX, - - - - - - 334
Distress in Ireland, - - - - - 337, 672
Departure of Missionaries, - - - - - - 340
Death of Daniel O'Connell, - - - - - 398

FOREIGN—Obsequies of O'Connell, - - - - *page* 452, 671
Ship-fever in Canada, - - - - - - - 455
Affairs in the Papal States, - - - 508, 560, 671
Missions in Abyssinia and China, - - - 562
Apostates reclaimed, - - - - - - 564, 623

OBITUARY, - - - - - 57, 113, 220, 282, 333, 398, 451, 511, 559, 621, 672

LITERARY NOTICES, - - - 57, 113, 172, 224, 283, 341, 399, 456, 512, 565, 624

MUSIC—To a Child at play, - - - - - - - - - - - 116
Mountain Song, - - - - - - - - - - - - 227
Oh, watch you well by daylight, - - - - - - - - 344
Hymn to the Blessed Virgin Mary, - - - - - - - - 567

EMBELLISHMENTS.

New Cathedral of Cincinnati—Portrait of the Right Rev. Dr. Fenwick, late Bishop of Boston—St. Ignatius and his first Companions—Interior of a Nunnery—Mount Hope Institution—The Crucifixion.

ERRATA.

Page 121, col. 2, line 8, instead of *central northern*, read *central and northern.*
" 125, col. 2, line 9, instead of *caste*, read *taste.*
" 190, line 5 of note, for *MSS.*, read *N. Y.*
" 272, col. 2, line 10 from end, in some copies, instead of *doubtful*, read *dreadful.*
" 552, line 2 of 3d stanza, instead of *he came to Judah's land*, read *to Judah's land he came.*
" 553, last stanza, instead of *wound*, read *mound.*
" 554, col. 1, *Confirmation*, instead of *one hundred and ninety-two*, read *about forty, of whom several were converts.*

Engraved by Rawdon, Wright, Hatch & Smillie.

CINCINNATI

Published by J. Murphy Baltimore.

THE

UNITED STATES

CATHOLIC MAGAZINE

AND MONTHLY REVIEW.

JANUARY, 1847.

CATHOLIC AND PROTESTANT COUNTRIES.

Notes of a Traveller on the Social and Political State of France, Prussia, Switzerland, Italy, and other parts of Europe, during the present century. By Samuel Laing, Esq., author of "A Journal of a Residence in Norway," and "A Tour in Sweden." From the second London edition. Philadelphia: Carey & Hart, 1846. 1 vol. 8vo.

HAVE heard it asserted, over and over again, that Protestant countries are much more free, more enlightened, more industrious, more enterprising, more prosperous, more moral, and more happy, than those which have remained faithful to the Catholic religion; and it has become fashionable to assume that this alleged superiority is fairly ascribable to the reformation. This great moral and religious revolution of the sixteenth century, say its friends, emancipated the human mind from a degrading thraldom, and thereby gave a new impulse to human activity, the results of which are seen in the social ameliorations above indicated. While Catholic countries have remained stationary under the influence of a stationary religioussystem, Protestant countries, under the influence of one, the leading feature of which is progress, have advanced, and have shot immeasurably ahead of their neighbors.

Such is the current theory, which we propose briefly to examine in the present paper. The theory evidently consists of two parts: one, the assumption of the fact, that Protestant countries are superior to those which are Catholic; and the other, the inference, *a posteriori*, that the superiority in question is to be ascribed to the influence of the Protestant religion. We propose to investigate each of these positions separately, in order to ascertain how far the assumed fact is to be relied on, and how far the inference drawn from it is sound or logical. The subject opens out to us a vast and most interesting field of investigation, which Mr. Laing has surveyed with great keen-sightedness and ability, making his observations with patience and accuracy, stating his facts with boldness and precision, and drawing his conclusions with his usual acuteness and candor.

Should any be disposed to question his authority, we beg to remind them, that he is a Scotchman, a Protestant, and, for aught we know, a Presbyterian; that he manifests his dislike of the Catholic church

throughout his work; and that he does not deal in declamation or mere assertion, but in sober facts and stringent arguments. Does it detract from his authority that he is candid? Should he be spurned, because he has the courage to state facts, and to publish truths new and unpalatable to his co-religionists? Should not every sensible man be rather inclined to view him with favor from the circumstance that he has had the independence to break the trammels of sect, and to fling to the winds the stale misrepresentations of centuries? Surely, one would think so. And we hail the recent appearance of this and of other similar works among us, under Protestant auspices, as an omen of a better spirit and of better times, of a disposition to allow at least a portion of the truth to be told in regard to those who profess that venerable religion which was hallowed by the lives and deaths of thousands and millions eminent for their sanctity, for long centuries before the jarring discord of Protestantism broke on the world. We have been but too long the mere slaves of English prejudice, especially in religion; it is high time to assert our independence. The day is gone by when the rusty lamp of English bigotry shall exercise over us the same despotic influence as did the lamp of Aladdin over its slaves: we should break our bonds, and be free. Such men precisely as Samuel Laing, Esq., will act as the pioneers of this new revolution destined to be more important in its results than was that which secured our political independence.

We shall confine our remarks, as Mr. Laing does, to the more conspicuous countries of Europe; and we shall endeavor to be as succinct as the nature of the subject will allow.

And, in the first place, suppose that we admit all that is asserted; would it thence follow that Protestantism is true or divine, and Catholicity false? Did Christ ever assign as a distinctive characteristic of his religion, that it should be the best calculated to promote human comfort, and to insure temporal prosperity, whether to individuals or to nations? Were these merely temporal considerations among the primary, or even secondary objects he had in view in establishing his holy religion? If so, then why did he not originate some at least of the great inventions of which our moderns boast so much, as having changed the very face of society? Why did he not deliver lectures on commerce, navigation, manufactures, and political economy? Why did he not assume the state and pomp of a great king, or at least the garb of a great political philosopher, to renovate the social condition, by remodelling society itself, through his superior authority and wisdom? We do not read that he did any thing of all this; or that, in fact, he either directly or indirectly alluded in his discourses to any of those great improvements which distinguish modern from ancient society.

We read, on the contrary, that he spoke continually in praise of poverty, of humility, of self-denial, of separation from the world in heart and affection, of leaving all things for his name's sake, of selling all things, and giving the proceeds to the poor, and of then taking up our cross and following him, that we might have a reward in a better world. The poor, the miserable, the diseased, and the forsaken, were his favorites, and those who abounded in riches and revelled in luxury were the objects of his aversion. In a word, he taught, both by word and by example, an utter contempt for the things most prized in this world, and a constant aspiration after those of the world to come, and this is a distinctive feature of his holy religion. Therefore, if we even admit that Protestant countries are, in a worldly point of view, more prosperous than Catholic countries, and that this prosperity is owing to the Protestant religion, it would not thence follow that Protestantism is the religion of Christ, and that Catholicity is not. On the contrary, the presumption would be, that a religion which thus tends primarily to promote mere worldly com-

forts, is of the earth, earthly; that it is not at least that sublime and supernatural system taught by Jesus Christ, and intended to raise mankind above this world. Thus the whole reasoning of Protestants upon the alleged superiority of Protestant countries is based upon false principles, and falls to the ground of itself; or, if it prove any thing, clearly leads to the inference, that Protestantism, in its ends, objects, and very nature, is a different thing altogether from original Christianity.

In thus attempting to show the utter inconclusiveness of a popular argument against Catholicity and in favor of Protestantism, we do not mean to imply, that the temporal prosperity of a nation or of an individual is incompatible with the profession and practice of true Christianity; far from it. A people may be wealthy, and yet be composed of true Christians; but they will not necessarily be true Christians because they are wealthy, nor wealthy because they are true Christians. The two things are not incompatible, yet they are not necessarily associated together; on the contrary, from the very genius and nature of Christianity, we would be naturally led to infer, that they are oftener found apart than united. And this is all that the argument calls for. So much for the soundness of the principles which lie at the foundation of this whole argument against Catholicity. We will now proceed to examine separately the two positions of modern Protestant writers stated at the commencement of this paper; and we will begin with the one which ascribes the alleged superiority of Protestant over Catholic countries to the influence of the Protestant religion.

I. Assuming the fact as established, is the mode of accounting for it either satisfactory or logical? Is the superiority in question necessarily the result of a difference in religion? May it not be accounted for on other principles; such as, a difference of character in different masses of population, a difference of climate, of social habits, of agricultural or commercial facilities, of government? We think it may, and that such is the only rational or consistent theory by which we can satisfactorily account for the difference, if a difference really exist to be accounted for, which, as we trust to show in the sequel, is more than doubtful. And we shall be fully borne out in this by the unexceptionable authority and conclusive reasoning of Mr. Laing himself, as we shall see. If people are prosperous, wealthy, and happy, merely because they are Protestants, then all Protestant nations should be prosperous, wealthy, and happy; which is very far from being the case. If we except England, the Protestant countries of Europe have really little to boast of, in any of these respects, over their Catholic neighbors.

If commercial activity, and manufacturing industry and skill, be prominent elements of social prosperity and national wealth, then we freely admit, that England stands forth proudly pre-eminent above all other European nations, whether Protestant or Catholic. She is, confessedly, the most commercial and enterprising nation in the world. Her commerce covers the ocean, and, like a mighty colossus, bestrides the earth. Her manufactures seek and find a market in the new and in the old world, in the islands of the Pacific and in those of the Indian ocean, in Australasia and in China. But is all this successful commercial and manufacturing enterprise a necessary result of her Protestantism? Can it not be explained on other principles altogether? Her insular position, the natural activity of her people, their all absorbing love of wealth, the colonial policy and grasping ambition of her government, her unscrupulousness as to the means so the end be secured, and many other considerations of a similar character, may account for the fact much more satisfactorily than her profession of the Protestant religion.

To listen to the declamation of some modern writers on the vast commercial superiority of their country, one would

almost imagine that no other nation, especially that no Catholic nation, had ever won laurels in this field of human activity, and that all the glory and all the triumphs were reserved to England under the quickening influence of the Protestant reformation. Is such really the fact? Who gave the first impulse to this species of enterprise? Who were the first pioneers of modern maritime discovery, and thereby laid the foundations of modern commerce? Who discovered a new world, and opened a new and boundless field to commercial adventure? The Catholic Columbus, sent out, in 1492, by the Catholic sovereigns of Catholic Spain. Who first doubled the Cape of Good Hope? The Catholic Vasco de Gama, sent out, in 1497, by Catholic Portugal. Who first discovered the East Indias and Brazil? The Catholic mariner, Pedro Alvarez Cabral, likewise in the service of Portugal!* Who first discovered that powerful modern agent, steam, and applied it to navigation? The Catholic Spaniard, Blasco de Garay, who, in 1543, made the first successful experiment of the kind in the harbor of Barcelona, in presence of the Emperor Charles V, and of all his court.† And, long before any of these triumphs of modern times in the field of discovery and enterprise, who first awakened Europe to a sense of the utility and importance of exploring the resources of remote lands? What Catholic pioneers were they, who, in the good old Catholic times, centuries before the reformation had dawned on the world, first stirred up a noble emulation in the minds of men by their glowing accounts of distant countries, and stimulated them to enter at once upon the brilliant path of discovery? The Catholic navigators and travellers, the Venitian brothers, Nicholas and Maffeo Polo, in the thirteenth century,‡ and the Catholic Mandeville, in the fourteenth.* Who contributed, more perhaps than any other body of men, to the stock of geographical and statistical knowledge, and thereby increased so much the resources of modern commerce? The Catholic missionaries, in different centuries, who traversed the most distant countries on their errand of divine mercy, and who freely communicated to the world the knowledge they had gleaned in their extensive travels. And these noble harbingers of civilization, be it ever remembered, were the special agents of the Catholic church, and were generally, if not always, sent out by the Roman pontiffs. If these things are so, Protestant England should not surely boast of having done every thing in this department of human knowledge and activity.

It is a fact notorious to all who have but glanced at the pages of history, that, centuries before England had attained to her present commercial pre-eminence, the Catholic republics of Venice, Genoa, Florence, and Pisa, in Italy, and the Catholic towns which composed the Hanseatic League of the middle ages, in Germany, were the great commercial carriers of the world, and occupied the high position which England now occupies. It is another fact equally notorious, that the Catholic kingdoms of Spain and Portugal were far in advance of England, in commercial activity and successful maritime enterprise, during the fifteenth, sixteenth, and the greater part of the seventeenth century; and that, during a portion of the same period, and for a century later, Catholic France was able to contend with her, and often with brilliant success, for maritime pre-eminence. It is only within the last century that England has been able fully to establish her claim to be mistress of the high seas, and the arbitress of commerce. It is, then, as clear as the light of day, that England does not owe her present

* For these and several other facts of similar import, see Irving's "Columbus," vol. ii, p. 76, seqq.—Edit. New York, 1831.

† For an account of this experiment, see "A Year in Spain," vol. i, p. 47.—Edit. New York, 1830.

‡ Their different voyages were made between the years 1255 and 1295, when they returned loaded with riches. See Irving's Columbus, ii, 290, seqq.—Edit. *supra.*

* Between 1332 and 1372, when he died at Leige in France. Ibid. p. 303, seqq.

superiority to the influence of the Protestant religion, but to other circumstances altogether.

And what are these circumstances? Has England any reason to boast of them? Or rather, has she not reason to blush and to hide her face with shame, as often as they are recalled to her remembrance? Who were the first pioneers of English commerce, in the sixteenth and seventeenth centuries? What was their character, and what their standing in veridical history? How do they compare with the early Catholic navigators, in honor, elevation of views, and common honesty? If there is any truth in history, as set forth even by such of our own Protestant writers as Irving, Bancroft, and Prescott, the early Catholic navigators were, in general, men of high bearing and chivalrous character, who would not stoop to do a mean thing; while the early English navigators, such as Gosnold, Gilbert, and Weymouth, and, we may add, Raleigh, Drake, and Hawkins, were unscrupulous, bold, bad men, as dishonest as they were enterprising; little better, in fact, than accomplished buccaniers and pirates. Yes, pirates; they deserve no softer name; for they made it a rule to seize upon the property and possessions of the Spaniards and Portuguese, and French, whenever opportunity offered, and in time of profound peace as well as of war. And what is more remarkable, the English government, instead of punishing them for their robberies on the high seas, or their unprincipled aggressions on the often defenceless colonies of its Catholic neighbors, winked at their excesses, and even rewarded them for their boldness and success. If Protestantism inclined England to adopt this line of policy, and if Protestantism formed the character of her early navigators, then is Protestantism fully welcome to all the glory of having laid the foundation of England's commercial greatness in modern times. Perhaps, the secret of her success may be, that, as a nation, she was emancipated by the reformation from the harassing thraldom of a conscience, and her Catholic neighbors, not having been vouchsafed the same amount of light or freedom, still went on in the old fashioned way of doing what is right, and committing consequences to God. We do not assert this as a fact; we merely offer it as a theory, as plausible at least, and as well founded, as that which ascribes England's modern greatness to her Protestantism.

But if Catholicity is true, and Protestantism false, how and why could God's providence permit that the Catholic countries above named should decline, and that Protestant England should attain to so unexampled a prosperity? We might answer this question—which has often puzzled the simple-minded inquirer—by asking another of a similar import: why does God often permit wicked men to accumulate wealth and roll in luxury, while the virtuous are often poor, miserable, and on the verge of starvation? why are Jews generally wealthy, and Christians often poor and destitute? Is it because the wicked are more the favorites of heaven than the good? Or is it for a precisely contrary reason; that according to the views of God, who takes in eternity along with time, riches are usually a curse, and poverty a blessing? Is it because the virtuous, who seek after eternal blessings and disparage those of time, are reserved for a higher reward than this world can bestow; and the wicked, who seek only this world, and have to expect no ulterior reward, are often remunerated for their merely human virtues with merely human and temporal blessings? Is it that the awful saying of our Blessed Lord in reference to the proud Pharisees who sought only human praise—THEY HAVE RECEIVED THEIR REWARD—is verified in their regard? Has England received her reward in this world, and is she to look for nothing beyond it? Are her grasping ambition, and her quenchless desire to accumulate wealth and to extend her power by all means, whether lawful or

not, really deserving of any higher reward? The day of judgment will reveal this, and many other awful things, in regard both to individuals and to nations. Till then, other nations less favored may hold up their heads, and abide their time, with bosoms filled with hope.

II. But let us look a little more closely into this boasted commercial greatness of England, and see how it affects the masses of the English population, how far it promotes their worldly happiness, and how their social condition compares with that of their Catholic neighbors on the continent of Europe. This will naturally bring us to the examination of the second question proposed above—whether it be really a fact that England and other Protestant countries are so much in advance of Catholic countries in social condition and in the comforts of every day life.

Is it, then, true, that superior commercial activity and greater skill in manufactures are the best calculated to promote the *general* happiness of a people? Do they enrich the masses, or do they not rather enrich the few at the expense of the masses? Look at England, and what do you see? A land of the boldest social contrasts: overgrown fortunes in the few, and squalid misery in the many; splendid palaces, and miserable hovels; men and women rolling in brilliant equipages, and haggard multitudes crying aloud for bread to prevent starvation at their very carriage windows; speculators amassing enormous wealth in the manufacturing districts, and a mass of wretched operatives worked almost to death, and nearly starving in the midst of their hard labor to sustain life; immense profits realized by avaricious capitalists; with the price of labor cut down to the very starving point; in a word, active industry and bold enterprise every where, and yet a laboring population often badly clothed, badly fed, and badly housed, and very far from being either well instructed or moral.*

For the truth of this picture, we appeal with confidence to the official reports recently presented to the British parliament, setting forth the condition of the operatives in the manufacturing districts and in the collieries. The philosophic observer will not fail to trace this sad poverty and misery of the laboring population of England to that insatiate spirit of avarice—so common in highly commercial communities—which abstracts money from the pockets of the many to put it into those of the few, who have already more than they can usefully dispose of. Nor can it be denied, that the Protestant principle of private judgment in religious matters, a principle that sets up each man for himself, and, as it were, isolates him from the society in which he lives, has tended greatly to foster a selfish spirit in the rich, to feed their avarice, and to render them insensible to the hardships and plaints of poverty. While England was Catholic, charity was a golden coin which freely circulated every where; since she has become Protestant, it is seldom heard of, except at public dinners, in subscription lists, or in the

* That great poet and humorist, the late Thomas Hood, has admirably hit off the condition of the laboring poor in England, in his "Song of the Shirt." We will insert three stanzas of this whimsical, but feeling little poem, in which the poor, hard-worked female operative is represented as holding a sad soliloquy with herself on her hard condition. The case may apply as well to laborers of the other sex, if not even better.

"But why do I talk of death,
That phantom of grisly bone;
I hardly fear his terrible shape,
It seems so like my own—
It seems so like my own,
Because of the fasts I keep,
O God! that bread should be so dear,
And flesh and blood so cheap!

"Work, work, work!
My labor never flags;
And what are its wages? A bed of straw—
A crust of bread—and rags.
That shattered roof—and this naked floor—
A table—a broken chair—
And a wall so blank, my shadow I thank
For sometimes falling there.

" * * * * *
O! but to breathe the breath
Of the cowslip and primrose sweet—
With the sky above my head
And the grass beneath my feet,
For only one short hour,
To feel as I used to feel,
Before I knew the woes of want,
And the walk that costs a meal!"

work-house. Those who do such high sounding charities "have received their reward."

The impoverished and miserable condition of Catholic Ireland is sometimes pointed to as an instance of the improvidence which Catholicity generates in those who profess its principles; while the superior wealth and thriftiness of the Irish and English Protestant population are proudly set forth, as the natural results of Protestantism. Shame on those who seriously allege this as an argument! What but English tyranny and Protestant rapacity brought about this difference in the condition of the Catholic and Protestant Irish? What but the most heartless avarice and the most grinding oppression, originally brought about, and has since perpetuated the miseries of Catholic Ireland? Is it fair or generous first to rob a man of his lands, and to rifle his pockets, and then taunt him with his poverty and degradation? Yet this is precisely what is done by those who strive to make such capital out of the sufferings of Ireland. At least three-fourths of the landed estate in Ireland are in the hands of Protestants, who constitute scarcely an eighth of the population; and, in most instances, this property was wrested from the original Catholic proprietors by the most lawless and high-handed violence—by confiscation backed by military force. Protestantism has surely no reason to boast of its ascendancy of wealth and influence in Ireland; and the Irish Catholics have much greater reason to boast of their poverty, induced by their firm attachment to the ancient faith, than have Irish Protestants to vaunt their ill-gotten wealth. Protestant political economists should never even breathe the name of Ireland, lest it should choke their utterance.

England and France may offer a fairer example of the relative social conditions of two neighboring masses of population, the one Protestant and the other Catholic. Mr. Laing has instituted the comparison between them, and we are willing to abide by his candid judgment in the matter. Considering that he is a British subject, with strong prejudices against both the religion and the policy of France, his authority is surely unexceptionable. We will endeavor to exhibit, in a very condensed form, the results of his observations and reasoning in regard to the social features of each country.

The chief point of difference between England and France is connected with the laws of inheritance. In England there exists an hereditary aristocracy who hold, by regular descent from the father to the *eldest* son, much the largest portion of the landed property. The law provides for this entailment of vast landed estates by the most rigid enactments. A titled landlord is not allowed to divide or diminish his property in lands; he can only use the fruits of them during his life-time, when they descend entire to the oldest son. The natural result of this feature in English social economy, is, that the land is in the hands of the few, and that the vast body of the English agricultural population consists of mere tenants, wholly dependent on the great landlords. In France the case is widely different. The law of primogeniture was abolished in 1789; and the effect of the abolition has been to destroy the hereditary aristocracy with vast entailed estates, and to make at least one half of the entire population landed proprietors, thereby giving them a direct interest in the soil, and stimulating them to increased industry. According to the statistical returns lately published by M. Dupin, "the amount of arable land at present in France is little more than it was in 1789, but the population is increased by about eight millions; and in consequence of the division of property by the law of succession, one-half of the whole population are proprietors, and, counting their families, two-thirds of the whole are engaged in the direct cultivation of the soil."*

The result of this sub-division of pro-

* Quoted by Laing; p. 74.

perty has been—as Mr. Laing clearly proves against Arthur Young and the Edinburg reviewers—greatly to improve the social condition of the French population, to add to their comforts, and to develop to a much greater extent the resources of the soil. Instead of vast estates but half cultivated, France is now cut up into smaller properties to which the principles of garden culture have been applied. The beneficial changes brought about in little more than half a century, during which the experiment has been tried, present a satisfactory proof that the abolition of entailment in estates has been of vast utility to the mass of the people, and afford likewise an earnest of still greater improvement in the social condition of France. Nay, more; Mr. Laing proves that the condition of the French people is better and more comfortable than that of the English in similar circumstances. We will extract a portion of his testimony and reasoning on this curious subject.

"What is the condition of their (the French) laboring class at present, compared to that of our own? The only means of comparison is to take one class of men, whose condition is in all countries the same relatively to that of the common laborer, the military—and to compare the condition of the common laborer in each country, with that of the common soldier. Now in England, since 1816, no bounty, or even trifling bounty, is required to obtain recruits for the army; and none but men of the best description as to age, health, and stature, are received. The inference to be made is, that the condition of our common soldier is so much better than, or so equal to, the condition of our common laborer, that little or no inducement of bounty is required to make able-bodied men enlist in sufficient numbers. But the condition of our soldier has not been altered for the better since the peace, since 1816. It is the condition of our laboring class that has altered for the worse. In England, as in France, the soldier is fed, paid, lodged, and clothed, precisely as he was five and twenty years ago. But in France, although the term of service is only for six years, so far are the laboring class from such a condition as to enlist without the inducement of bounty, that from 1800 to 2000 francs, or £80 sterling, are usually offered for a recruit, to serve as a substitute for one who is drawn by ballot for the army. Clubs and assurance companies are established all over France, for providing substitutes for the members who may happen to be drawn for the service. The inference to be made is, that here the condition of the common laborer is too good to be exchanged for that of the common soldier without the inducement of a premium; his labor too valuable to be given for the mere living and pay of the soldier, although the soldier's pay and living are as good, in proportion to the habits of the people and price of provisions, as in England. How ludicrous, as one sits on the deck of a fine steam-vessel going down the Saone, or the Rhone, or the Seine, passing every half-hour other steam-vessels, and every five or six miles under iron-suspension bridges, and past canals, short factory rail-roads even, and new built factories—how laughable now to read the lugubrious predictions of Arthur Young half a century ago, of Birbeck a quarter of a century ago, of the Edinburg Review some twenty years ago, about the inevitable consequences of the French law of succession! 'A pauper warren!' Look up from the page, and laugh. Look around upon the actual prosperity, the well-being, and the rising industry of this people under their system. Look at the activity on their rivers, at the new factory chimneys against the horizon, at the steam-boats, canals, roads, coal works, wherever nature gives any opening to enterprise."*

But it is not only in the physical comforts of life, that the bulk of the French people are much better off than that of the English; it is also in matters of higher moment—in honesty, in politeness, and in the suavity and high tone of social intercourse. Let us again listen to the candid Scotchman.

"Let us do justice to the French character. Their self-command, their upon-honor principle, is very remarkable and much more generally diffused than among our own population. THEY ARE, I BELIEVE, A MORE HONEST PEOPLE THAN THE BRITISH. The beggar, who is evidently hungry, respects the fruit upon the road-side within his reach, although there is nobody to protect it. Property is much respected in France; and in bringing up

* Pp. 77-8.

children, this fidelity towards the property of others seems much more carefully inculcated by parents in the lowest class, in the home-education of their children, than with us. This respect for the property is closely connected with that respect for the feelings of our neighbors, which constitutes what is called good manners. This is carefully inculcated in children of all ranks in France. They are taught to do what is pleasing and agreeable to others. We are too apt to undervalue this spirit, as tending merely to superficial accomplishments, to empty compliment in words, and unmeaning appearance in acts. But, in reality, this reference to the feelings of others in all we do is a moral habit of great value, where it is generally diffused, and enters into the home training of every family. It is an education both of the parent and child in morals, carried on through the medium of external manners. Our lower and middle classes are deficient in this kind of family education. . . . . It is a fine distinction of the French national character, and social economy, that practical morality is more generally taught through manners, among and by the people themselves, than in any country in Europe. One or two striking instances of this general respect for property have occurred to me in travelling in France. I once forgot my umbrella in a diligence going to Bordeaux, in which I travelled as far as Tours. My umbrella went on to Bordeaux and returned to Tours in the corner of the coach, without being appropriated by any of the numerous passengers, or work people, who must have passed through it on so long a journey, and had this stray unowned article before them. I once travelled from Paris to Boulogne with a gentleman who had come up the same road a few days before. We were conversing on this very subject, the honesty of the people in general, and he recollected having left on the table of one of the inns half a basket of grapes, worth about twelve sous, which, he said, he was sure he would find safe. On arriving, he asked the waiter if he had seen the grapes, and they were instantly produced, as a matter of course, out of a press in which they had been carefully put away as property not belonging to the house."*

These little incidents speak volumes for the honesty of the French people. We venture to say, that if an umbrella were lost in a stage coach in England, the United States, or any Protestant country of Europe, the owner would never even think of its recovery. In those countries, these and similar articles are but too often regarded as common property, to be appropriated by the finder.

Protestant Holland and Catholic Belgium present another very fair field of comparison between the relative social comforts and prosperity of the Protestant and Catholic populations in Europe. The two little kingdoms are immediately adjoining each other; and until the tyranny and intolerance of the Dutch government drove the Belgians into a revolution in 1830, they had formed but one kingdom since the settlement of Europe by the allied powers at the congress of Vienna, in 1815. Now what is the relative condition of these two people? There is no comparison between them. In industry, in enterprise, in manufactures, in agriculture, in enlightenment, and in political liberty, the Catholic Belgians are immeasurably ahead of the Protestant Dutch. All Belgium is cultivated as a garden; it is filled, like France, with small landed proprietors whose industry fully brings out the resources of the soil, and fills the country with abundance. It is, in proportion to the territory, perhaps the most populous, as well as the most prosperous country in Europe. It is certainly the freest and the most tolerant monarchy in the world.

In one thing only can Holland claim the precedency over Belgium—in commerce; but even in this respect, Holland has greatly declined of late, notwithstanding the great advantages of her position.

"In the deserted streets of Delft, and Leyden, and Haarlem," says Mr. Laing, "the grass is growing through the seams of the brick pavements; the ragged petticoat flutters in the wind out of the drawing room casements of a palace; the echo of wooden shoes clattering through empty saloons, tells of past magnificence—of actual indigence."*

*Pp. 79-80.

*P. 40.

Even during the period of her greatest commercial prosperity, when her honest burghers suddenly became purse-proud millionaires, and her fleets contended with those of England for the ascendancy on the high seas, the mass of her population derived but little benefit from the overgrown fortunes of a few lucky adventurers.

"How little the mass of the people of the Seven United Provinces, the boors or peasants, or even the burgesses of the middle and lower classes, had been acted upon by the wealth and prosperity of the commercial class in the sixteenth and seventeenth centuries, may be seen in their dwellings, furniture, clothing, and enjoyments, and habits of civilized life. These are all of the make, material, and age, prior to the rise of the power and opulence of Holland—of the age of Queen Elizabeth—and have remained, unchanged and unimproved, until that power and opulence have fallen again to the level from which they rose. A commercial class, an aristocracy of capitalists, numerous perhaps as a moneyed body, but nothing as a national mass, were alone acted upon by this commercial prosperity; and when trade gradually removed to other countries, the Dutch capitalist, without changing his domicil, easily transferred his capital to where the use of it was wanted and profitable. Holland remains a country full of capitalists and paupers; her wealth giving little employment, comparatively, to her own population in productive industry, and adding little to their prosperity, well-being, and habits of activity in producing and enjoying the objects of civilized life."*

While Belgium has the best rail-roads, the briskest manufactures, and the most free and thriving population on the continent of Europe, Holland has little to depend on but her commerce, and this resource has now well nigh failed her. The poor abound in every district, and their condition is indeed deplorable in the extreme. Even the charitable institutions devised for their relief are, like most other institutions of the kind in Protestant countries, little better than state prisons, or else they are agricultural colonies in barren places beyond the Zuyder Zee, in which paupers are compelled to labor, like English convicts sent out to Botany bay.* Mr. Laing gives us the following appreciation of the Dutch character as compared with the English:

"The Dutch people, eminently charitable and benevolent as a public, their country full of beneficent institutions admirably conducted and munificently supported, (!) are, as individuals, somewhat rough, hard, and, although it be uncharitable to say so, uncharitable and unfeeling. We have, too, at home, our excellent benevolent men, who will subscribe their sovereign, or their twenty, to an hospital, house of refuge, or missionary or charitable society for the relief or instruction of the poor; but, on principle, withhold their penny from the shivering female on their doorsteps, imploring alms for the pale, sickly infant in her arms. They are right on principle and consideration, quite right; but one is not particularly in love with such quite-right people. The instinct of benevolence in the heart is worth a whole theory of such political economy in the head."†

We may here remark, in general, that there is much more real charity exhibited towards the poor in Catholic than in Protestant countries. In the former, besides individual alms cheerfully and unostentatiously bestowed, there are splendid public charities richly endowed in all the great cities, where every thing is provided for the comfort and consolation of the destitute of all classes. These charities are not mere state establishments, supported by a burdensome taxation, and served by state hirelings at so much a day, as are the "admirably conducted and munificently supported" charitable institutions of Holland, and of all other Protestant countries with which we are acquainted; but they are often the creations of a real Christian charity in individuals, who bestow freely and abundantly of their wealth for this noble purpose; and they are not served by mercenaries, who seem disposed to do just as little as is compatible with a re-

* P. 43.

* For a description of these colonies, see Laing, p. 48, seqq.

† P. 46.

taining of their situation and a drawing of their stated salary, but by men and women, who act from religious motives, and freely and cheerfully do whatever is in their power for the relief of suffering humanity, and all this for the love of God whose special favorites the poor are considered to be by the Catholic church. Whoever will take the trouble fully and impartially to examine the history and character of Protestant and Catholic charities, cannot fail to notice these characteristic traits in both, and to mark the vast superiority of the latter over the former in all the particulars above indicated. Exceptions there may be, but the general rule is as we have stated it.

There seems to be this remarkable difference between the condition of the poor in Catholic and in Protestant countries, that, whereas, in the latter, they are viewed by the law, and too often by the people themselves, as state criminals, and are treated accordingly; in the former, they are regarded as objects of compassion, and are almost always accosted with kindness, and treated with tenderness. Vagrant, vagabond—no epithet is too strong for the English or even American beggar. Is not this but too often the case amongst ourselves? And yet, are our Protestant brethren generally uncharitable? We do not say so. The fault is more that of society than of individuals; more that of their religion than of any natural hard-heartedness in those who profess it. Protestantism, we repeat it, necessarily fosters a spirit of isolation, of individualism, of selfishness, of pride; and it was only Protestantism that could have made generally current the popular maxim: "every man for himself, and God for us all." In Catholic countries, the social feeling is much stronger, and such a maxim would grate harshly on the popular ear; its general acceptance would be impossible.

Mr. Laing not only asserts, but proves, that the Catholic population of Prussia is more industrious, enterprising, and wealthy, as well as more free and enlightened on their rights and wants, than the Protestant population of the same kingdom. He also shows that this superiority is fairly traceable, not only to their position on the Rhine, and in the vicinity of France or Poland, but also to their principles as Catholics exempting them from the iron religious supremacy of the Prussian monarch, and placing their spiritual rights under the special guardianship of the Roman pontiff.* But we must here advert to another very striking feature which existed in the social economy of Prussia up to the beginning of the present century—a peculiarity which, we believe, was also found until lately in Denmark, and in several other Protestant kingdoms or principalities in the north of Europe. We allude to the feudal or serf-system, which degraded the mass of the population into the veriest slaves that ever drew the breath of life—slaves who were mere fixtures on the soil, and were bought and sold with it according to the interest or caprice of their masters. This horrible system of thraldom does not, we think, now exist in any European country, except Russia, and Poland, the poor crushed victim of Russia; it certainly has not existed for centuries in any country where Catholicity was enabled to exercise its influence untrammelled and uncontrolled. From the time that, in the expressive language of Voltaire—an implacable enemy of the papacy and of all religion—the noble Pontiff Alexander III, by his declaration in the third general council of Lateran in 1167, "broke the bonds of ten millions of European serfs," the serf-system had been abolished, or greatly abated, in all the kingdoms in which the spiritual authority of the popes could be felt. This genial influence, however, had been slow in penetrating into the cold regions of northern Europe; it had not penetrated at all into Russia, where the papacy was despised, and its declarations treated with contempt.

* Pp. 155, and 230—32.

Such being the facts of history, be it ever remembered, that Prussia and other Protestant kingdoms of northern Europe actually riveted the bondage of the poor peasantry, and retained, or rather renewed, the degrading serf-system, from the first dawn of the reformation down to the beginning of the present century! At the commencement of the reformation, the German peasants had risen in mass, and had struck for their civil and political rights. The German princes, at the instigation of Luther himself, and of the other principal reformers, had crushed their revolt by main force, and had drowned their cries for liberty in their blood. For almost three centuries from that date, the condition of the peasants was worse than it had ever been before; and the reformation, which talked so much about its love of human liberty, and enveighed so loudly against the enslaving tyranny of Rome, actually kept the mass of its own followers, for almost three centuries, in the most galling and degrading of all servitudes! That such is the fact, will appear from the following testimony of Mr. Laing:

"If the serf deserted, he was brought back by the military, who patrolled the roads for the purpose of preventing the escape of the peasants into the free towns, their only secure asylum, and was imprisoned, fed on bread and water in the black hole, which existed on every baronial estate, and flogged. The condition of these born serfs was very similar to that of the negro slaves on the West India estate during the apprenticeship term, before their final emancipation. *This system was in full vigor up to the beginning of the present century,* and not merely in remote unfrequented corners of the continent, but in the centre of her civilization, all around Hamburg and Lubeck, for instance, in Holstein, Schleswig, Hanover, Brunswick, and over all Prussia."*

Our readers may now perceive, who have been the real friends of the poor, and the real champions of human liberty, the Protestants or the Catholics. While the former have talked and boasted much, they have really effected little, or rather their actions have but too often sadly belied their professions. The latter have said little, but have done much. And the result of these two opposite lines of conduct is plainly traceable in the present condition of the poor—the bulk of the population—in most Catholic and Protestant countries of Europe.

We have yet much more to say on this most interesting subject; we have yet to speak of the social condition of Switzerland and Italy, and we have to institute a comparison between Catholic and Protestant countries in regard to the moral and religious conditions of their respective populations. But we have already exceeded the limits of a Magazine article, and our readers will, we are confident, pardon us if we defer these important topics to a future paper.

*P. 104.

PROTESTANT AGES OF ENGLISH LITERATURE.

The Dark Ages; A Series of Essays, intending to illustrate the State of Religion and Literature in the ninth, tenth, eleventh, and twelfth Centuries. By the Rev. S. R. Maitland, F. R. S. and F. S. A., "Librarian to his grace the Archbishop of Canterbury, and keeper of the MSS. at Lambeth." From the second London edition. New York: Published by J. A. Sparks, 161 Fulton street. 1846. Nos. 6 and 7, vol. 3, of the "Churchman's Library."

CATHOLICS, to whom English is the vernacular, we can now say that we have a literature. The same could with difficulty have been remarked of a period, not more distant even than the last generation. We were, indeed, but a few years since, almost entirely cut off from access to the literature of our language; particularly works of a lighter and more ornate class. The exclusion extended to nearly the entire round of English authorship, not only to fiction, poetry and works of fancy, but likewise to history, biography, and even the written details of art and science. The reader, if he consulted at all those sources of "English undefiled," must needs have done so at the expense of his feelings and tastes, almost of his principles, as a Catholic. A sentiment, if we may so call it, an inconsiderate prejudice, an unreasoning hostility against the church, had possession of the Protestant mind. Authors by profession had long written for a Protestant public, and depended for support upon the favor with which their productions were received by that public. That will be, indeed, a golden age, when the author will consult the discursive faculty of his genius and taste, and not the favor of readers and patrons, discriminating only in accordance with opinions already formed. Most probably we shall never see that day, whatever changes may take place, if man remain what man has been. At any rate, no literary Utopia of the kind has been realized during the Protestant ages of English literature, through which we have passed. The writers *en amateur*, few in comparison with those who exercise the art for bread, were hedged in from a generous use of the pen by a similar barrier. They sought after fame, and this was only to be acquired at the expense of a clipping of the wings of genius, a subserviency to the tastes and appetites of the day. The blame rested, not so much with men of letters, as with a community imbued with an exclusively Protestant taste, spirit and principle of conduct, and seeking in all things offensive weapons with which to wound the church, the great object of obloquy and hostility. History was falsified. The entire round of literature was corrupted to that object and intent. Even the romance, the novel, the tale of fictitious joy or sorrow, was made the medium of detraction and calumny, and a most effective assailant of the faith. The envenomed dagger and the poisoned bowl, became favorite implements in the hands of their *dramatis personæ*, who were plotting priests, treacherous monks, or faithless nuns, we had almost said for the most part, and seemed, throughout every change of scene and event of the plot, to be intent only on blackening, in the most hideous manner, that which they were presumed and brought forward to represent.*

* As an illustration of the insidious manner in which even the common literature of the school

Under such auspices, and amidst so great difficulties, how could the Catholic gentleman of those days become a belles-lettres writer, or even scholar, except by some special providence, or even a miracle? As a reader, or student even, he could not but revolt from the pages he perused. The reality of wrong and contumely stared him out of countenance at every line, discouraged his aspirations, and taught him to seek some other channel for his genius. What was his hope or encouragement, or what patrons had he as a writer? The author must have stimulus, besides the approval of his own fireside, and beyond the little circle of his immediate acquaintance. Some substantial reward could alone suffice to spur him onward in that strenuous and continued exertion, which is necessary to carry out any great work of genius and mental labor. Thus, comparatively, very little was achieved by the Catholic mind, during the Protestant ages of our literature, and that little by a great mind here and there that arose superior to obstacles of every kind, and originated productions honorable to the church. These few cases however were but as exceptions to a rule, and impressed no character on the generation in which they occurred. The literature of that day was Protestant in principle, tendency and detail, and so continued up to a very recent period. It was not alone defective, from its exclusive and partial tone and bias, as opposed to the Catholic church, but also from an inherent fault, springing from the absence of those impulses, motives and sentiments which, in a Catholic age and under the prevailing influence of the church, must have produced a very beneficial effect. To the intelligent reader we, surely, need not point out the defects to which allusion is made. Who has not perceived and felt them? The scholar acquiring the first elements of knowledge, studious youth, reflecting age, all can speak from experience. The corruption extended to the elementary treatise, as to the learned essay; equally to the school book and the scientific folio.

The Catholic mind, of our language, during the period we have styled the Protestant ages of English literature, was indeed comparatively stagnant and without permanent result. But, there were honorable exceptions; enough, at least, to show what could have been accomplished with encouragement, and that the Catholics of those days were not sluggish or inert. They prized the opportunity, but could not obtain it. We must blame the times, not the men. Notwithstanding the almost invincible obstacles, which then stood in the way of the Catholic aspirant to literary eminence, we yet find in the annals of those times the names of many eminent authors, whose productions have survived to our day, and are the admiration of the English scholar as classics of his language. The history of those works and of their distinguished authors, furnishes proof that Catholic intellect was not dead, or passive, and illustrates the difficulties and embarrassments

room was made to bear upon, and excite prejudice against the church, we extract the following from the pages of the candid Cobbett: "Undeniable as is the fact, that the 'Reformation' robbed the poor of their patrimony; clear as we shall, by-and-by, see the proofs of its power in creating paupers, and in taking from the higher all compassion for the lower classes, how incessant have been the efforts, how crafty the schemes, to make us believe precisely the contrary! If the salvation of their own souls had been the object they had in view, the deceivers could not have labored with more pains and anxiety. They have particularly bent their attention to the implanting of their falsehoods in the minds of children. The press has teemed, for two centuries and more, with cheap books having this object principally in view. Of one instance of this sort cannot refrain from making particular mention; namely, a *fable* in a spelling book, by one *Fenning*, which has been in use in England for more than half a century. The fable is called, 'The Priest and the jester.' A man, as the fable says, went to a '*Romish Priest*,' and asked charity of him. He began by asking for a guinea, but lowered the sum till it came to a *farthing*, and still the priest refused. Then the beggar asked for '*a blessing*,' which the priest readily *consented to give him*: 'No,' said the beggar; 'if it were worth but one single farthing you would not give it me.' How indefatigable must have been these deceivers, when they could resort to means like these! What multitudes of children, how many millions of people have, by this book alone, had falsehood the most base and wicked engraven upon their minds!"—*Cobbett's Reformation. Letter* V.

it had to contend with on every hand. Those who distinguish themselves in literature, have the faculty and impulse of genius in different degrees. With many, of the greatest capacity, a certain indolence is characteristic. These require some great incitement, some powerful provocative to arouse them to exertion. As facilities and encouragement are afforded, a greater or less number spring into action. Only those, comparatively very few, in whom the impulse to literary eminence, the desire of seeing the cause of truth, or some other motive is, as it were, overwhelming, shake off the apathy arising from discouraging circumstances or times, and are authors in spite of the world. We can thus account for the small number of Catholic English works, which have been transmitted to us. Many, undoubtedly, which, in their day, were celebrated, and attracted a large share of consideration and esteem, are now out of print, or only appear in the collection of the antiquary, or in old catalogues.

One class of works by Catholics we find far more numerous than all others during the reign of Protestant literary ascendency. We allude to those of a polemical and religious character. Of this class of Catholic productions, the authors were mostly divines. A long list of them adorns the English annals of the sixteenth, seventeenth, and eighteenth centuries. The ascendency of Protestant, and the decadence of Catholic influence in the authorship of our language, may be said to have taken place early in the seventeenth century, and to have thence continued down, almost without change or interruption, to a recent period. Divines, for the most part, write for other than temporal reward, and are less influenced by the desire of reputation or mere eminence. The commanding impulses with them are the discharge of duty, or to benefit or defend the faith. They, therefore, urged by a supernatural motive, exercised zeal and energy as authors, when others had almost abandoned the field. Their number must create surprise, even at this day. We can but allow ourselves, in the present connection, an allusion to a few of the more useful and distinguished.

Among several eminent Catholic theologians and writers of the reign of Elizabeth, Dr. Thomas Hardinge was conspicuous. He arose almost coeval with the so-called reformation in England, and is particularly remembered for his celebrated controversy with Jewel, a bishop of the establishment. Notwithstanding the depressed state of the Catholic body, the church at that period found able and zealous defenders. Father Parsons was, perhaps, most celebrated. Sir Edward Coke, in the preface to the fifth volume of his reports, endeavored to establish by precedents the spiritual supremacy of the king of England. Father Parsons, in 1606, published a reply, entitled "An Answer to the fifth part of the Reports of Sir Edward Coke, &c., by a Catholic Divine," at St. Omer's; which exhausted the argument, and was long celebrated among polemics. Among Catholic authors of the seventeenth century, Abraham Woodhead was very generally read and respected, particularly for his works of controversy. Alban Butler highly prized him as an author, and his commendation surely is no feeble praise. The style and manner of Woodhead were, perhaps, too quaint and modish for the readers of this day. A digest, or remodelled edition of his works, could not but prove valuable as an addition to our current stock of Catholic religious publications. During the reign of the second Charles, Hugh Paulin Cressy acquired fame as a historian and controversialist. The private biography of this distinguished son of the church is interesting. He was born in England in 1603, a Protestant of the establishment. In 1626 he became fellow of Merton college, Oxford, where he had spent many years. During his travels subsequently in Catholic Europe, his attention was excited to the faith. He

became a convert in 1646, and afterwards was a monk of the illustrious order of St. Benedict, which has contributed so many eminent men of letters to the church. Among his first productions as a Catholic was one entitled "Exomologesis, or a faithful narrative of the occasions and motives of his conversion to Catholic unity." Two editions of it appeared in 1647 and 1658. He spent seven years in the Benedictine convent of Douay, during which materials were collected for his greatest work, the "Church History of Britany from the beginning of Christianity to the Norman Conquest." It was published at Rouen, in one large volume folio, in 1668. He left in manuscript the second part, which, as it is said, carried that history down to his own times. The MS. is supposed to have perished with his convent at Douay during the horrors of the French revolution. Another of his works was "Sancta Sophia, or directions for the prayer of contemplation," which appeared in two volumes at Douay in 1657. We may judge of Cressy from the rank and character of his literary antagonists, among whom were Lord Clarendon and Dr. Stillingfleet. John Gother became famous among polemics of the same century. Contemporary writers enumerate, of his labors as an author, seventeen controversial works and twelve spiritual tracts, besides other productions. Dryden denominated them "a masterpiece in the English language." The most celebrated of his controversial labors, "A Papist misrepresented and represented," has passed through more than seventeen editions in England alone, and is familiar, in its abridged form by Dr. Challoner, to the Catholic readers of our own day. Among the most celebrated of Gother's spiritual works is "Instructions on the Epistles and Gospels of the whole year." It passed through many editions, and has been considered, for the purity, force, and excellence of its English, not inferior to the diction of Swift. Dr. Henry Holden, another celebrated author and divine, was an Englishman; he was born in 1596, and studied at Douay. He became a doctor of the Sorbonne, and died in 1665. His work, "Divinæ fidei Analysis," acquired great reputation and ran through several editions. It was translated into English. Dr. Holden continued abroad, and acquired the first place as an author among Catholic English divines then established in foreign countries.

During the sixteenth and seventeenth centuries, a number of other writers, divines for the most part, attained to great celebrity. They were a multitude, but are now mostly forgotten, or their works difficult to be procured: the sad effects of centuries of bitter discouragement and persecution! We have not even been able to preserve that which Providence supplied, in defiance of irreligious hostility and the efforts of hostile governments, for the consolation and edification of the oppressed Catholic of those times that truly "tried men's souls!" Among this mass of now obsolete and almost forgotten masterpieces of authorship, "A Search into matters of Religion," issued at St. Omer's in 1615, by Francis Walsingham, is particularly to be remembered. It was highly spoken of by the hagiographist, the Rev. Dr. Alban Butler.

Notwithstanding the continued discouragements under which the pastors of the English Catholic body continually labored, and the absorbing duties of their missionary charge, they supplied to their spiritual children the very best works of prayer and direction. In this respect, they were behind no other country. Many of these productions, the work of persecuted generations, have survived, and are the foundation of our present standard prayer books and works of devotion now in use in our language. One of the oldest English prayer books, "The Whole Manual," may be rightfully compared for excellence with any current Catholic work of the same class.

Early in the seventeenth century, Dr. Hawarden, who had taught theology at Douay, went to England, and was

afterwards distinguished by many able polemical writings. His style united "brevity, accuracy, clearness, order, and close reasoning."* The illustrious Challoner edified the Catholic body by his virtues, and instructed them by his many writings. The "Garden of the Soul" was among his most noted works, and it still preserves great popularity as a book of devotion, particularly in England. It has also been domesticated with us. His "Meditations," and "Memoirs of Missionary Priests," each in two volumes, are well known to Catholics in America as well as in Europe. We need not dwell upon their merits. Dr. Challoner has conferred a lasting benefit on the church, by his collection of the lives of the missionaries of England, during her long mania of persecution. It is a work of great labor and research, and preserves in an accurate and authentic form valuable records and traditions which, had not the compilation been undertaken by Dr. Challoner, might have been lost for ever. His life remains to us, from the pens of two ecclesiastics, cotemporaries of the church in England. Dr. Walmesly, another prelate, was a distinguished writer and divine. He had been a Benedictine monk, and first became known, as a mathematician, by a defence, in one of the foreign journals, of Sir Isaac Newton's doctrine of Fluxions. The essay was received, by the suffrages of the learned, with universal applause. The author was chosen, by the academy of Berlin, a member of their institute, an honor which his humility induced him to decline. In 1747 he became engaged in other mathematical discussions, but gave up entirely that class of pursuits upon his appointment as vicar apostolic.* Dr. Walmesley, also, under the *nom de plume* "Pastorini," produced "A History of the Church taken from the Apocalypse," and "An Explanation of the Prophecy of Ezekiel." The former has been translated into Latin, French, Italian and German. This distinguished author died in 1797, but his works are extant. Although now speaking of the religious and polemical Catholic English works, particularly of former days, we have yet alluded briefly in passing to other productions of several authors named.

All the above works had circulation almost only among Catholics. They were read but little beyond that pale. Among the first publications of a more popular character was "Letters of a Free Thinker," by the Rev. James Usher, an Irish priest resident in England. The letters originally appeared in a periodical of the day, but were afterwards published in a collected form. They embodied a witty satire, illustrating the increase of "popery," notwithstanding pains, penalties, and persecution, and excited great interest and notice. The work may be said first to have drawn public attention to the position of the English Catholics. It appeared in French, Italian, and Spanish, and ran through several editions. It

* Many who are any thing but *Catholic* in their charity might consult with profit the second chapter of Dr. Hawarden's work, "Charity and Truth." The annexed is a summary of the doctrine of that chapter, and is in the words of the author: "1. That whatever be the religious belief of the parents of a person who is baptized, and whatever be the faith of the person who baptizes him, he becomes, in the instant of his baptism, a member of the holy Catholic church mentioned in the Apostle's Creed. 2. That he receives in his baptism justifying grace and justifying faith. 3. That he loses the former by the commission of any mortal sin. 4. That he loses the latter by the commission of a mortal sin against faith, but does not lose it by the commission of a mortal sin of any other kind. 5. That, without such wilful ignorance or wilful error as amounts to a crime in the eye of God, a mortal sin against faith is never committed; and sixthly, that, except in an extreme case, no individual is justified in imputing, even in his own mind, this criminal ignorance, or criminal error, to any other individual." Certainly where the church, by the writings of her doctors and prelates, leans to moderation, individuals should hesitate before advancing extreme and sweeping opinions. They should not "*damn*" indiscriminately, "even in their own minds."

* This dereliction of science, as is said, was "owing to his having been once so subdued while he was celebrating the sacred mysteries, by a mathematical abstraction, as to find himself making diagrams on the linen of the altar with the paten." So great was his ardor in the pursuit! When its relinquishment by the newly created prelate was mentioned to D'Alembert, he expressed great concern at the loss which philosophers would thereby sustain.

is extant. Usher was, also, a fine belles-lettres scholar. His "Clio, an Essay on Taste," was much esteemed. Among the most deservedly great works of the period was "The Lives of the Fathers, Martyrs, and other principal Saints," &c., by the Rev. Alban Butler. It at once, upon its appearance, exercised a great influence beyond as within the Catholic body, and is familiarly known to readers of almost all languages. This divine and antiquary enriched Catholic literature with other valuable productions. The distinguished Father O'Leary also did much to dispel public prejudice against Catholics by his writings and labors. He was an Irishman, although England became the field of his clerical duties. His wit was great, and his satire, although stringent and overwhelming, peculiarly good natured. His writings against Dr. Woodward, Protestant bishop of Cloyne, are quite celebrated, and all well recollect his answer to that dignitary who quarrelled with purgatory, "that he might go farther and fare worse." It is pretty generally known, and quite as generally used. Father O'Leary also assailed Wesley with great powers of sarcasm and argument. Dr. Thomas Hussy, the eloquent bishop of Waterford, will long live in memory for his extensive influence, and great and good qualities. His sermons and writings are justly esteemed. The establishment of Maynooth college was due principally to his exertions. He was its first president. The Rev. James Archer is among the distinguished Catholic preachers of those times. Mr. John Fletcher, preacher and writer, Francis Martyn and others, were also celebrated.

This brief sketch of Catholic theologians and writers brings us to the present century. Our details have been mostly confined to England and Irish ecclesiastics resident there.* The ranks of the Irish clergy, during the same period, furnish very many distinguished names, but the results of their labors have not been so well preserved as even those of their English brethren. We have no collected memoirs, or other information, upon the subject, in any authentic form. It would prove a topic of great interest should the labor be attempted by some writer and scholar competent to the task. We have reason to hope that Maynooth in its revived state, and the other new and flourishing foundations which are springing into efficiency all over the face of that beautiful land, will do much for their national Catholic literature, past and present. Ireland, during the ages of exclusive Protestant ascendency in the literature of our language, labored under even still greater disadvantages and discouragements than England. There were fewer facilities and patrons to her choice literary spirits. There were left in England Catholic noblemen and gentry of wealth and influence, during the times of greatest oppression, who, to some extent at least, filled the part of a Mæcenas to the Catholic writer. There were important literary collections, in the archives and libraries of the old Catholic families of the land. The chapels of foreign embassies, also, with the protection afforded by their several chaplaincies, stood in the light of advantages to the Catholic writer of England, when the Irishman was isolated, persecuted, and alone. We regret that our generation, for the above reasons, cannot enter more fully into the details of Catholic Irish literary genius, of the two last centuries. Her most gifted sons were born truly to the "heritage of woe;" their names remain "unhonored" only because "unsung." Her "minds, pregnant with celestial fire," were debarred the natural expression and rewards of genius by an adverse and cruel fate.

In our retrospective glance at the Protestant ages of English literature, we must not altogether lose sight of Catholic poets,

* For most of the facts, and many of the remarks, in the preceding sketch of Catholic English writers, we are indebted to a valuable work entitled "Historical Memoirs of the English, Irish, and Scottish Catholics since the Reformation," &c., by "Charles Butler, Esq., of Lincoln's Inn." London: 3d edition of 1822.

historians and other authors. For the most part, the Catholic poet was then not Catholic in his works, as he wrote for a Protestant and prejudiced public. We can only claim his writings as those of a Catholic, because of the absence of bias against, and revilings upon the faith, institutions and history of his church. A few of the most distinguished poets of those times were, indeed, Catholic, but they yielded over much to the corrupt and licentious tone of the semi-Christian literature of the day. We can record their names, indeed, as an evidence that Catholic intellect had not succumbed to persecution; otherwise, but little honor to the church is to be drawn from their efforts of authorship. There are exceptions however to the last remark, to one of which we shall presently allude. Shakspeare, perhaps justly, has been and is claimed as a Catholic, more upon negative presumption of the above character than direct evidence. Dryden,

"The great high-priest of all the tuneful Nine,"

became a Catholic, after his writings, obnoxious to censure on the ground of too great license, had appeared. He attoned, by useful and serious works, for the wanderings of his early muse. The ablest of controversial poems, in defence of the church, is from his gifted pen.* We may here mention Pope also as a Catholic. Many of his works were of an immoral tendency, and one of them unsound, perhaps, but, in latter life, he was a regular attendant upon the services of his church, and died with its consolations. Garth and Wycherly, two Catholic poets of some eminence, are mentioned in "Spence's Anecdotes." Crashaw and others wrote during the reign of Charles the second. Father Robert Southwell, priest, is an honorable exception, besides others who might be named, to the subserviency of Catholic poets, during the period in question. He wrote about 1595. Sir Edgerton Brydges says of him, in his Censura Literaria—"a deep moral pathos, illumined by fervent piety, marked every thing Southwell wrote, either in prose or verse. There is something singularly simple, chaste, eloquent and fluent, in his diction on all occasions." He was *martyred.*

We can bestow only a word upon the Catholic historians of that period, who were not few, but appeared at intervals. The "Church history of England, from the year 1500 to the year 1688, chiefly with regard to Catholics," &c., by the Rev. Dr. Dodd, appeared at Brussels, in 1737, in three volumes folio. The learned author spent thirty years upon that great work. It is valuable for impartiality, accuracy of reference and abundant information. The historian was distinguished as a polished writer, for the excellence of his style. Dr. Patterson, physician to Charles I, originated the work entitled "Jerusalem and Babel, or the Image of both Churches; being a treatise, historically discussing whether Catholics or Protestants be the better subjects; by P. D. M." The second edition appeared in 1653 at London. We may also allude, among Catholic historical writers, to Mr. Hooke, author of "Roman History," in four volumes quarto, which appeared in 1738, and has been styled the "best modern history of that people;"—the "Life of Cardinal Pole," by Phillips, canon of Tongres, which is also a history of the period;—Bishop John Milner's "History of Winchester," who exposes the errors of Hume; his "Letters to a Prebendary," which rendered important service to the Catholic cause: also his great works, the "Inquiry into certain vulgar opinions concerning the Catholic inhabitants, and the antiquities of Ireland, in a series of letters from thence, addressed to a Protestant gentleman in England," also

* We have alluded, in the present article, to an early English prayer book, "The Whole Manual." It is not certain, but tradition asserts, and the presumption is sustained by internal evidence, that the translations, in an edition of that "Manual," of the "Te Deum," "Pange Lingua," "Veni Creator," and "Salve Regina," are from the *Catholicised* pen, if we may be allowed the term, of DRYDEN.

the "End of Religious Controversy;"—and Mr. Joseph Berington's productions, the "History of Abailard and Eloisa;" "The History of Henry the Second;" "The History of the Middle Ages;" "State and Behaviour of the English Catholics," published in 1780; "Memoirs of Panzani," issued in 1793.

Many other eminent Catholic scholars, during the times of which we have been treating, cultivated literature of the more solid kind, also belles-lettres and the polite arts, with success. Many of them became authors of fugitive productions of merit, or valuable permanent works. The Catholics have been represented, also, at the English bar, by many eminent jurists and lawyers, during the long period since that bar and the English bench were altogether Catholic: among them by Austin, Piggott, Booth, Duane, and others of equal note, in defiance of exclusion and penalties. In sacred music, there were several eminent Catholic English composers.

We have glanced, in our preceding comments, at some of the topics, connected with a consideration of the Protestant ages of English literature, through which we have passed, and now come to the sequel of these remarks, the great Catholic literary revival and reaction of the century in which we live.

Since the year 1800, a vast change has taken place in the public mind, particularly of the British empire, in regard to Catholics and their church. It is a reaction which was long foreseen as inevitable. Error had run its course, and the fuel of persecution become, as it were, exhausted. The eyes of the discriminating gradually opened to the shameful partiality and prejudice which pervaded history and all other works, illustrating the two preceding "reformed" centuries. Changes in religious systems, the breaking up of old, and the formation of new creeds, aided in correcting and remodelling the public mind and taste. Political reform and convulsion have been, also, not without effect. The gradual expansion of the church, her recovery from a period of depression and degradation, with which she had been chastised, as if for her good, by a divine hand, commanded attention and respect. Other causes operated; but we seek, now, to illustrate effects more than impulses, the revived rather than the reviving influence of the church upon the literature of the English tongue. The Catholic church in America, of late so feeble that she could scarcely walk alone, has had her influence, too, upon a regeneration so much needed and so long hoped and prayed for; but of that hereafter. It is, as yet, confined within her own borders; she has received from abroad much, and given but little in return. We must look to Great Britain, mainly, for the source and operation of the causes which have gradually cleared the channel, and are now at work purifying the broad, and deep, and noble current of English literature. A liberalized tone already pervades its every department, and affords abundant reason to anticipate great results to faith, morals, law and government.

The perversion, as regarded the Catholic church, which so recently pervaded the authorship of our language, was not confined to any one class or division of works, but was co-extensive with the boundaries of English composition. It extended to history, biography, jurisprudence, science, art, poetry, fiction, and periodical literature in all its branches. Not only were the ecclesiastical annals of preceding ages of the church falsified, her faith and discipline misrepresented, her great names distorted or suppressed, but local history, even that of England herself, was no longer to be relied on. So faithfully had the English writings, of more than two centuries, labored in blackening the character of every thing appertaining to the Catholic name and profession, that, just before our day, no history, memoir, or biography was extant, except works strictly Catholic, giving other than false pictures of the men and events of

Anglo-Catholic times. Hume, the enemy of all religion, and indifferent to truth, under the corrupting influence of the court and the times, did not scruple to employ his venal pen in assailing what all then delighted to dishonor. If the infidel thus gave way, what was to be expected from the "churchman" and "dissenter," who were spurred on, in their assaults upon the Catholic and his church, by the zeal and bigotry of hostile creeds. Catholic biography was defaced, in all its aspects, equally with historic truth. The law as a profession, and government, were confined to the Protestant, and thus they became, both in theory and practice, enemies of that church which had laid their foundations and watched over their development, even to a mature and perfect growth. The theories of science even, were directed against her, its mother. In the neglect of Catholic principles and influences, art languished, became dead, and its humanizing and liberalizing effects upon an age of "polemical barbarism" were lost. The poet was a partizan, and a convert to the common spirit of detraction which prevailed. His lyre became from habit deceitful, and one to be but little courted by the Catholic aspirant.

But through fiction, under all its shades of variety, the romance, the novel, the simple tale of social or domestic life, the deadliest blow was dealt at the church. There the novice who reads reflects not, guards not against covert innuendo and detraction. In the excitement of the plot, vice and virtue, truth and falsehood, change places. The moral vision is confused. The chords of the human heart vibrate most readily to the religious impulse, it matters not whether it be pure or spring from a lie, so that the falsehood be concealed; to that the novelist, whose province is with the passions, most naturally appeals. We are apt to underestimate, not undervalue, the influences of fiction. The student of realities, the practical man, can have no affinities with the dreamer. He lives in the actual, therefore cannot estimate the unreal. On this point, an ounce of common sense, founded on experience, is worth any amount of abstract theory. A slight acquaintance with the run of modern English fiction, cannot but produce conviction, as to the immense power it exercises adverse to the church. We can but counteract this by a remedy in kind; like by like, the unreal founded upon falsehood by that based upon truth alone. Extravagant fancy may supply to the novelist materials for story more dazzling than those drawn from a prudent, and, at the same time, wholesome exercise of the imagination; but the graces and refinements of literary acquirement, are alike at the command of all, and can adorn equally the useful and meritricious work. From these reflections, a lesson may be derived of great value and utility. We should aid, nay more, it is our duty to encourage Catholic works of fiction, within its ligitimate limits.

The whole round, we may say, of English periodical literature, was in its tendency most adverse to Catholics, till the commencement of that change, vastly for the better, the growth of recent years.

In our observations, just made, we have alluded, not to works of a religious stamp, professedly sectarian, or aimed avowedly against the church, but to the different classes of secular literature, within the reach of all, Protestant as well as Catholic, and forming the staple reading of our language. A full list of English publications against "popery," would be a work of no small labor, but one vastly amusing when completed. It is a consoling and a glorious reflection to the Catholic, that so vast an ocean, raging and threatening for centuries, has been unable to engulf the bark of Peter. It sails on, unharmed and unretarded, in its heaven-directed course!

We may here enumerate more particularly the principal causes of the gradual reform taking place in English literature, to which allusion has been made already. First and foremost is that reaction which ever follows upon great religious or

national excesses, and which, in Great Britian, springs from motives both conscientious and patriotic; contrition for injustice committed against truth and mercy, compensation for oppression inflicted contrary to law and justice. This reaction paved the way for change, and opened the public mind to new impressions from novel sources. The emancipation, rise, and increased intelligence of the Catholic body itself in England, Ireland, and the British dependencies, contributed largely to the movement. Political reform and change have done their share also by indirect but active influence. Who can deny that the repeal of the "test and corporation" acts in 1828, "Catholic emancipation" in 1829, and the "reform bill" of 1831, produced extensive results in favor of the church? The greater unity and comity which have continued to prevail now for more than three decades of years among the nations of Europe, we may indeed say of the world, also increased facilities of intercommunication, and a long continued peace, have tended to enlarge and extend the Catholic influence. These latter causes peculiarly operate upon periodical literature.

Much has been done by works, the immediate productions of Catholic pens, to effect a change. Every Catholic is aware how great an effect has been produced by that excellent periodical, the Dublin Review, alone. Lingard is now, by the general confession of all, the standard historian of England. Hume, with some for a time his rival, has been driven from the field. Lingard needs not our feeble praise. His great work stands out the literary monument of the age. Nor have his great abilities and acquirements been confined to the "History of England." He has illustrated the antiquities of the venerated Anglo-Saxon church of former days; also the creed and devotion of her more modern children.*

He is truly the leader in the Catholic regeneration of English literature. His "History of England" gave it a great forward movement.

Ireland has played a useful and distinguished part in this *true* "reformation." She is fast becoming a nation, if not in political position as yet, at least in feeling and sentiment. She has discovered an important truth—that she can stand alone. A spirit of nationality, unheard of for ages of sorrow and oppression, pervades the breasts of her sons, and, among its other blessings, urges them on, by all motives dear to the patriot breast, in the career of literary eminence,

> "———— to climb that steep,
> Where fame's proud temple shines afar."

Ireland has a national literature of the past. She is fast reviving that, and uniting with it one of the present, young, vigorous, and active. She has watched and promoted the regenerating movement in Britain, and, having a common language, the laudable efforts of both nations act mutually upon each other. Discord and prejudice between the "sister isles," arising from religious causes, are fast giving way to peace, charity, and literary concord.

Decay in the "establishment" of England, the great bulwark of oppression and penal enactment, should not be passed without mention in this connection.

But, perhaps, of all the sources of improvement, the "Tractarian Movement" may be esteemed first in its consequences upon the English literature of this century. An influence from within, in individuals and systems, must needs, in the nature of things, produce greater results than one from without, especially where reason, the feelings, and the heart are concerned.

* As an evidence of the estimation in which the learned labors of Dr. Lingard are held by the head of the church, the holy father, by diploma dated August 24th, in 1821 we believe, after noticing "his diligent and useful discharge of missionary duty, his exertions during fourteen years in the education of youth, in the Catholic college of Ushaw, his learned works, his defence of the holy see, and the general esteem in which he is held by the English literati," honored him with the triple academic laurel—the degree of doctor in divinity, in civil and in canon law.

Partly from necessity, in part from a sense of justice, and with purity of motive, the Tractarian writers have given themselves to the vindication of a wide range of Catholic topics—religious and secular; historical, ecclesiastical, and critical. Their tone, for the most part, when treating of the church, and in allusions to her, is subdued, respectful, truthful. They have no violent hostilities to encounter within themselves; their prejudices even lean to the side of Catholic truth. The works of this school of recent English authors are far advanced towards what we may esteem a Catholic standard of English literature. They vindicate Catholic biography, dogma, discipline, and usage. On the points, already few, which separate Tractarians from the church there is a variance, but trivial in comparison with that gulf, apparently impassable, which, at no distant day, separated from the Catholic every class of Protestants, both the ultra and the moderate.

LINES,

WRITTEN ON SEEING THE WRECK OF A STEAMER.

For the U. S. C. Magazine.

Expiring day had faded from the heavens,
And pale and pensive shone the stars of even;
Each trembling lamp that glitters in the skies
Views the proud bark, which over the waters flies.
Ambition-winged, no rival can she bear,
While equal sovereignty she scorns to share.
Now silence holds its solitary reign,
And moonlight sleeps upon the liquid plain.
Onward she rolls, the willing waves divide,
And dash the foaming spray from side to side.
Unyielding fame directs her rapid pace,
And glory urges on the fatal race.
How many watched her speedy course that night,
Doomed ne'er to greet the morning's welcome light!
With spirits high, and souls with hope elate,
Unconscious of the stealthy step of fate,
Which, ere the morning's dawn awakes the day,
To other scenes will haste their souls away.
Thoughtless of danger, all retire to rest,
And quiet slumbers tranquillize each breast;
Sweet dreams dispel all sorrow and all care,
And fancy's visions sport in realms of air;
Aerial meetings charm the mental eye,
And earth-born griefs in slumbering phantoms fly.
Alas! how little does the spirit think
Its being stands upon the awful brink
Of present death!—that Heaven's decree has gone,
To call the soul before the Maker's throne?
Calmly they sleep; while every whispering breath
Of air comes moaning with the wail of death.
But hark! a cry breaks on the slumberer's ear,
Affrighted voices speak some danger near.

He starts! but from the slumbers of the night
He wakes to scenes of terror and affright.
Above, around, one universal blaze
Bursts on his view, and terrifies his gaze!
How sad the scene! what shrieks of wild despair!
What cries of anguish fill the midnight air!
The prayers of mothers, and the infant's cry,
(Too pure to live, and yet afraid to die,)
The agony of hearts, where life yet young
Has scarcely sported, e'en its sweets among,
Rise in one piteous wail, one sigh of grief:
Will no kind hand be raised to give relief?
The rich, the poor, the freeman and the slave,
See death advancing in each swelling wave.
With stern, unpitying, unrelenting mien,
The savage conqueror marks the sad, sad scene.
No human force can wrest from him his prey,
And victor now, he bears his prize away. D. B.

THE CATHOLIC CHURCH IN OHIO, No. I.

WE ARE BUT OF YESTERDAY.—*Tertullian.*

For the U. S. C. Magazine.

HE history of the Catholic church in Ohio comprises a period of only twenty-eight years. It is not improbable that the Jesuit and Franciscan missionaries, who had commenced to preach the Gospel on the shores of Lakes Erie, Huron, and Michigan, towards the middle of the seventeenth century, made numerous proselytes among the Indians of this portion of the great west, and that our holy faith was thus perpetuated from sire to son by the converted of the tribes of the Ottawas, Potowatamies, and Wyandots, until their title to the soil was extinguished, and their places were occupied by the white men. It is even certain that the first missionaries in the Ohio found very many of our red brethren blessed with the knowledge, and fervent in the practices of the true faith, and that from sixteen to twenty families of Canadian French, who settled near the mouth of Miami of the lakes, or the Maumee, as it is now called, united with the untutored children of the forest in worshipping the common Father of all, according to the religion of his divine Son once delivered to the saints; but it is nevertheless true that the first chapel, of which we have any authentic record, that was ever consecrated to Almighty God within our borders, was St. Joseph's, in Perry county, which was solemnly blessed on the 6th of December, 1818, by Rev. Edward Fenwick and his nephew, Rev. N. D. Young, of the order of St. Dominic, both natives of Maryland, and deriving their jurisdiction from the venerable Dr. Flaget, who was then the only bishop between the Alleghenies and the Mississippi. This chapel was first built of logs, to which an addition of stone was subsequently made,

so that it was, for a considerable time, "partly logs and partly stone." When the congregation, which consisted of only ten families when the chapel was first opened, had increased in number, the logs disappeared, and a new addition, or, to speak more correctly, a separate church, of brick, marked the progress of improvement, and afforded new facilities for the accommodation of the faithful. An humble convent,* whose reverend inmates, one American, N. D. Young, one Irishman, Thomas Martin, and one Belgian, Vincent de Rymacher, cheerfully shared in all the hardships and privations incident to the new colony, was erected near the church, and, from its peaceful precincts, the saving truths of faith were conveyed, and its divine sacraments administered to many a weary emigrant who had almost despaired of enjoying those blessings in the solitude which he had selected for his home. The benedictions of the poor, and the refreshing dews of heaven, descended on the spiritual seed thus sown. It increased and multiplied the hundred fold. New congregations were formed in Somerset, Lancaster, Zanesville, St. Barnabas, Morgan county, Rehoboth and St. Patrick's, seven miles from St. Joseph's, and in Sapp's settlement, and various other stations still more distant, was the white habit of St. Dominic hailed by the lonely Catholic as the harbinger of glad tidings, and the symbol of the joy, the purity, and the triumphs which attest the presence of the Holy Spirit, and the fulfilment of the promises made by her divine Founder to the church. It seemed good to the Holy Ghost, soon after the ascension of Jesus Christ, to give occasion to his church for the solemn and authentic exercise of the powers with which he had endowed her for the wise government of his people. That power was the same with which he had been himself invested by his heavenly Father. He had perhaps exhibited its highest evidence, and its supreme prerogative, in the calling of his apostles, and breathing into them the "Holy Ghost." And when their number, by the fall of one, was incomplete, and the miraculous conversions of pentecost required new accessions to the apostolic college, we find them, with the same authority, now that Christ was no longer, as before, among them, imposing hands on Mathias, and Paul, and Barnabas, and elevating them to the height and plenitude of their own commission. With the like confidence in the power thus received by him through the hands of the original apostles, did St. Paul make Timothy bishop of Ephesus and Titus of Crete, "with authority to ordain faithful men, priests, who should themselves be fit to teach others also." It was thus that the church was preserved in past ages, and in the same divine order have we received, at this great distance of time and space, the succession of our chief pastors.

The archbishop of Baltimore, and the other prelates to whose faithful care the destinies of our infant church were confided, failed not to notice the rapid increase in the population of Ohio since the formation of the first permanent white settlement, at Marietta, on 7th of April, 1788, and at Columbia, six miles north of Cincinnati, in September of the same year, but especially from the period of her admission as an independent state of this great confederacy in 1802. They had also beheld, with spiritual joy, the success which had, in so many places, crowned the labors of our earliest missionaries, and they felt that the time had arrived when the welfare of the faithful and the interests of the church required, that this state should be erected into a separate diocess, and its incumbent charged with the administration of the territories of Michigan and the north-west. The Rev. Edward Fenwick, the first missionary of Ohio,

* The honored name of Mr. Peter Dittoe, who was the first benefactor to our churches, among the laity, having generously given half a section of land, or 320 acres for this purpose, deserves to be recorded here, and for ever gratefully preserved in the archives of the diocess.

was chosen to be its first bishop. The bull of Pope Pius VII, which appoints him to this high office, is dated 19th of June, 1821, and its provisions are in accordance with the suggestions of the American prelates, with regard to the extent of his diocess, and his spiritual administration of the territories already mentioned. He was consecrated by Bishop Flaget assisted, as authorized in the papal brief, by two priests, Rev. Messrs. Wilson and Hill, O. P., on the feast of the holy name of Jesus, 13th of January, 1822, in the church of St. Rose, Washington county, Ky., Rt. Rev. Dr. David, bishop of Mauricastro, and coadjutor of Bardstown, preaching the consecration sermon.

There were no notes taken, that we are aware of, of the discourse pronounced on this memorable occasion, but in lieu thereof, it may not be here inappropriate to sketch the edifying history of our first spiritual father, and thus elucidate the early annals of religion in this diocess.

Edward Fenwick was born in St. Mary's county, Maryland, in 1768, and was descended from an ancient English Catholic family of Northumberland, England. To preserve his innocence, and the "tender and affectionate piety," of which he had given the most consoling evidence from his youth, as well as to secure for him the benefits of a sound Christian education, which the intolerance of the government denied him in his native land, his widowed mother was induced to send him to the college of Bornheim, near Antwerp, in Flanders, while he was yet in his sixteenth year. The perils of the ocean were less appalling to that Catholic mother, less formidable to her faithful son, than the teachings of error, and the evil association to which he would have been inevitably exposed in sectarian colleges at home. The institution to which the youthful Fenwick was confided was under the direction of the English Dominicans, whom the penal laws enacted against the Catholics had also forced from their beloved homes. Under the care of those pious fathers he continued until his studies were completed, when he became a member of the order, and faithfully labored, for many years, to promote its interests, first as professor, and afterwards as procurator. In this capacity he was engaged when the French revolutionary armies broke into Flanders. The college was seized, its property confiscated or pillaged, and the clergy treated with the utmost cruelty. Father Fenwick himself was thrown into prison, and threatened with death, from which, as he afterwards, with pious gratitude, acknowledged, was only preserved by the special intercession of the Blessed Virgin. Thus may we bless God that we have had for our first bishop an heroic confessor of the faith—the only one of our hierarchy who could glory, like St. Paul, in having borne the chain for Jesus Christ, or place on his escutcheon the apostolic emblem of a love for his divine Master that was stronger than death. Having been liberated from prison, on his making known the fact of his being, not an Englishman, but an American, he again joined his brethren in England where his influence with the provincial obtained what he had long and earnestly desired, the grant of a colony of his order for America. This colony consisted of three English fathers, Thomas Wilson, William Raymond Tuite, and R. Anger. On his return, after an absence from his native land of twenty-one years, Father Fenwick, though still anxious for the establishment of a branch of his order, devoted himself for two years to the missions of Maryland under Bishop Carroll, whose diocess was coextensive with the union. At the close of this period, the venerable father and founder of the American church pointed out to his zeal and that of his pious assistant the destitute missions of the west, as the noblest theatre on which that zeal could be displayed for the glory of God, and the advancement of the kingdom of his divine Son. In the autumn of the year 1805, F. Fenwick made his first visit to

the great valley of the Mississippi, in quest of the most suitable location for the proposed convent, and, having selected and purchased a farm in Washington county, Kentucky, as the best adapted for this purpose, he there founded the first house of his order in the spring of the following year, calling it St. Rose's, in honor of the first American saint, who was also of the order of St. Dominic. Other missionaries had long before preceded Father Fenwick and his brethren to Kentucky; but, if we except the occasional visits of the Jesuits to the Indians on the Lake shore to which we have before alluded, and the brief sojourn of three days made by the proto-American priest, Rev. Stephen Theodore Badin, among the remnant of the French Catholic colonists at Gallipolis, in 1793, it was from this hallowed focus that the light and fire, which the Son of God desired every where to kindle, were first brought to cheer the dark vallies of the Ohio. It was in 1810,* we quote from the Catholic Telegraph, volume iii, p. 86, the words of one who knew him well, that "Father Fenwick began to penetrate the forests of Ohio, whence he merited the title of the apostle of Ohio." "In his first apostolical excursion, he found three Catholic families in the centre of the state. They consisted of twenty individuals occupied in clearing their lands, who had not seen a priest for ten years. He heard at a great distance the stroke of the axe interrupting the silence of the forest. The joy of these good people at seeing the first Catholic priest was so great, that Bishop Fenwick could never recall the circumstance without experiencing the greatest consolation, because he considered it the first fruits of his Ohio mission. Even those families still speak of it with the greatest transports of joy."†

From this time, the good missionary returned regularly to Ohio twice a year, finding at every successive visit the number of his spiritual children increased, and the fields every where whitening for the harvest. In one of those sacred expeditions he found, to his inexpressible delight, that there were seven Catholic families in Cincinnati! They had long been like sheep without a shepherd, deprived of the adorable sacrifice, the purifying and consoling sacraments, and the Word of God. The oldest of this pious band of pioneers, the venerable Michael Scott, (who died of the cholera in 1833, and whose aged widow still survives amongst us,) had immigrated into this city, from Baltimore, in 1805. He had once experienced a bitter disappointment, having taken his wife and children to Lexington, Kentucky, on an Easter Sunday, to hear mass, but found that the priest was not there, having been called away to some distant station. Under such sad bereavements, "his faith,* like the everlasting hills, was unshaken. He taught his children its inestimable value, and raised their hopes that the holy faith, which had visited all nations and people, would soon dawn upon those among whom he had taken up his residence. HE SAW IT AND REJOICED. The pacific victim was, for the first time, in this city, offered upon an altar made for the occasion, in his own dwelling." Shortly after "*a piece was put in the newspaper,*" published in Dayton, calling on all the Catholics to whom those greetings should come, now that their prospects had so much brightened, to lend their pious aid to the building of a chapel. It is still more edifying than it is interesting, after the change which has since come over the scene, to take a retrospective view of the "appalling difficulties" which had to be surmounted before the "bright prospect" was realized in the

* And yet this seems to be a mistake, for which we should read 1814. Vid. letter of Bishop Fenwick, inf.

† Taking counsel only from his humility, for he always preferred rather to obey than to command, and anxious for freedom to follow the promptings of the missionary spirit to seek and save the lost sheep of the Redeemer's fold, he resigned the office of provincial of his order into the hands of Father Thomas Wilson, and from that time never failed to return to Ohio, &c.

* See his obituary in the Catholic Telegraph, vol. ii, p. 303.

shape of a *small frame* without the limits of the corporation.* They are humble beginnings like these that God, who took the noblest of all his creatures from the dust, loves to bless, and we may well fear and tremble lest, while we are more highly favored, according to this world, we fall short of the fervor and devotion with which the worshippers in that humble chapel presented themselves, on every returning festival, before the immaculate Victim on our altars.

"A standard," having thus been set up, "to gather together the dispersed of Juda," it was soon resorted to by so many of the faithful from the far "east," that the occasion was deemed opportune, as we have already stated, for the erection of a new diocess, whose see, in virtue of the prudent foresight and vigorous remonstrances of the venerable dean of our hierarchy, it was decided should be, not Somerset, but Cincinnati. It is very obvious that a bishop placed over such a diocess was called, not to wealth, but to poverty—not to rest, but to labor. When, therefore, the bishop elect sincerely uttered the well known words: "Nolo episcopari," and buried himself in his missions, as soon as he had heard of the arrival of the bulls from Rome, hoping by that means to free himself from the charge,† it was not from opposition to poverty, which he had already vowed, nor to labor, to which he had been always devoted, but from an humble diffidence in his own learning and virtue, which exalted him as much in the estimation of others as he was little in his own eyes, and loved "to be unknown and thought little of by others." The truly humble, however, are not remarkable for blind and obstinate attachment to their own judgment. And when they obey, as Bishop Fenwick did, the voice of Jesus Christ, who speaks through his vicegerent on earth, they can securely rely on his assistance worthily to sustain the burden imposed on them, and faithfully to discharge the duties assigned them for his glory, and the salvation of his people. But the painful conflict which had been excited in the mind of the new bishop, between humility and obedience, between his conscientious apprehensions of his incapacity to conquer the difficulties of his situation, and his firm trust in the sufficiency of the divine grace, was not appeased by his consecration. He, therefore, resolved to cast himself at the feet of the common father of the faithful in Rome, and, after having exposed to him the destitute condition of his diocess, and his own wants, either to resign the unequal burden, or find in the charity and counsels of his holiness the resources of which he was in need. But these motives, and the state of the diocess which he was called to govern, cannot be better stated than in his own words, contained in his letters written on his arrival in Bordeaux, to the Rev. Stephen Theodore Badin in Paris.*

"Revd. Dear Friend:

"I arrived here on the 6th inst. (August, 1823) after a passage of twenty-eight days from New York, and was happy to receive your kind and welcome letter, at the archbishop's, three days after my arrival. I had left Cincinnati on the 30th of May. Having in so many instances of my life experienced the fatherly care and protection of God, the bestower of all good gifts, I confidently hope that the same divine providence will continue through the remainder of my arduous undertaking to accompany me. It has supplied me, upon loan, with the sum precisely necessary for my voyage to this place, and no more, in order to keep me always in its dependence. Our poor backwoods are now so miserable, that I could not have a *sous* given me, neither by my brethren in the episcopacy, nor by the priests of Kentucky, or of my own diocess. Indeed I esteemed myself happy to borrow, without interest, of a Catholic

* The biography of Bishop Fenwick in the second volume of the Telegraph, calls it "a plank building, like a barn, two miles from town."

† Vide Catholic Telegraph, vol. ii, p. 86.

* See London Spectator, vol. i, p. 350.

layman, the sum of about five hundred francs, now almost exhausted.

"I am really sorry, my dear sir, that you cannot conveniently join and accompany me to Rome: my object in going is to resign, if allowed, my dignity to better hands and superior heads; if not allowed, to beg for means of subsistence, and all necessary supplies for the mission, especially funds to build a church in Cincinnati, and to pay for the lot I have purchased. I have already raised for my cathedral at present, a wooden chapel, fifty-five feet by thirty. I had not then a *sous* of money; all has been done on credit, and a great portion of the expenses remains still to be paid for. The object of my journey is also to procure means for securing, in the vicinity of my episcopal town, the domain of a small tract of land, and a large convenient house, well calculated for a seminary. . . . . Moreover, I wish to obtain a bishop for Detroit, and a coadjutor for myself, and some good divines, in case my resignation be not accepted.

"I wish you also, my dear sir, to contribute your mite for relieving my distresses. I mean, and beg that you draw up, and have printed, a short and clear description of my forlorn and helpless condition, of the extent and wants of my diocess, of the number and scattered situation of the poor Catholics, &c. When I came first to the state of Ohio, nine years ago, I discovered only three Catholic families from Limestone (Maysville) to Wheeling. Now the state contains no less than eight thousand. There are also ten or twelve thousand in Michigan. Moreover, there are in Ohio two thousand Indians, living on the Seneca river, some of whom are Catholics, and they are obliged to cross Lake Erie, to reach Malden and Sandwich in Canada, in order to have their children baptized, and their marriages celebrated by a Catholic priest. In the wilderness, watered by the Sandusky river, there are two settlements of white people, one of Catholics, and the other of Methodists, upon the two opposite sides of the river. I intend, if possible, to have two missionaries travelling continually, from place to place, especially devoting their labors and services among the Indians. . . . .

"I think we may count two or three hundred converts since I reside in Ohio. Five wooden churches are actually built, and four more are building. The population of Ohio, according to the last census, is six hundred thousand souls. Catholics are to be found in every county, and I have met with many Germans and Swiss. I offer to God many prayers for some zealous and disinterested German priests. I say disinterested, for all missionaries must entirely depend on divine Providence. Although a bishop, I have no revenue, but the rent of twenty-five or thirty pews in the Cincinnati chapel, which produce, at most, a yearly income of eighty dollars. You know a little of my exertions, sacrifices and labors in Kentucky. That I devoted my whole paternal estate, and all I could collect, scrape up and save. That I really debarred myself of comforts, and even necessaries. That I undertook long and painful jaunts to found and promote the establishment of St. Rose, and behold I am now deprived of all right and claim on the order, being taken out of it. Assumptus ex ordine ad episcopatum! I was obliged by my rule and vows to render an account of all property, even of books and furniture, that I had been allowed to use.

"When I took possession of the diocess, I had to rent a house to live in, and to send to market for the first meal we took in the episcopal town, no provision whatever having been made for the maintenance of the bishop. I had not a *sous* but what the good people of St. Rose's congregation in Kentucky had given me by subscription, to wit: four or five hundred dollars in paper money, which was depreciated to one-half in the Ohio state.

"I had but six congregations when (eighteen months ago) I first went to re-

side in Cincinnati, now there are twenty-two, at least that I have visited. . . .

"You will conceive how great is the want of missionaries in my extensive diocess, when you learn that I possess only seven priests, and have neither seminary, professors, nor schools. The Rev. Messrs. Hill and Stephen Montgomery, O. S. D., are charged with the western congregations and all scattered Catholics, as far as Vevay, in the Indiana,* Fort St. Mary's, Lake Erie, Chillicothe, &c. Rev. Mr. Young, my nephew, and two confreres ordained by me, extend their rides and missionary duties in the east to Marietta, St. Clairville, New Lisbon, &c.

"I feel anxious to arrive at Rome as soon as possible in order to know my fate, and see the holy father; I intend to return from Rome in three months, and shall pass through Paris, Flanders, and England, before embarking for the United States.

"Accept the assurance, &c. &c.

"EDWARD D. FENWICK,

"*Bishop of Cincinnati.*"

Leo XII received the bishop with a kindness truly paternal. He not only presented him with a splendid tabernacle, which is still unsurpassed by any thing of the kind in the United States, and a set of candlesticks, a chalice, &c., for his cathedral, but he also gave him twelve thousand Roman crowns towards the expenses of his journey, and directed the cardinal prefect of the propaganda to recommend him, not only to the association lately commenced at Lyons, but also to the friends of religion, in general, and especially to those whose wealth enabled them to be munificent patrons of the foreign missions. Animated by the example of the sovereign pontiff, and the letters of the cardinal prefect, other members of the sacred college, especially Cardinal Fesch, uncle of Napoleon Bonaparte, conferred on the amiable prelate the most substantial marks of their regard for himself, and their sympathy for the destitution of his flock. The king of France, and the wealthy and generous Catholics of his kingdom, as well as those of Sardinia, Belgium, Spain, and Germany, emulated the noble precedent thus given them in the eternal city, and the dejected bishop, who had landed on the shores of Europe very much in the condition of the "sower who sowed in tears," returned, like that sower, "with joyfulness," having gathered a rich harvest.

A. M. D. & B. S. V. M. G. & H.

* This was, doubtless, in virtue of an agreement with the bishop of Bardstown, to whose diocess Indiana belonged.

FORGIVENESS.

For the U. S. C. Magazine.

From a person whose hearing and speech were both sealed,
What's Forgiveness? inquired some one.
He wrote down—'Tis the odor which flowers will yield
Whenever they're trampled upon. W.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 682.

HE account of the trial and execution of the Rev. John Ury, contained in the last number of these memoirs, was taken chiefly from an abridgment made by the very judicious author of "American Criminal Trials," from a work entitled "A Journal of the proceedings in the detection of the conspiracy, formed by some white people in conjunction with negro and other slaves, for burning the city of New York, in America, and murdering the inhabitants: By the Recorder of the city of New York. New York: Printed by James Parker, at the new printing office. 1744." This journal is an elaborate work of 230 closely printed quarto pages. The name of the author was Daniel Horsemanden, who sat on the trial as third Justice of the Supreme Court of the province of New York. His publication did not appear until about three years after the trials had terminated, and it was prepared chiefly for the purpose of justifying the proceedings of the court against those persons who, says the author, "declared with no small assurance that there was no plot at all!"

The author thus admits that the actual existence of any plot was denied by persons living at the time when, and on the spot where, the conspiracy was charged to exist. His report of the trials seems to have been unsuccessful in persuading posterity of its existence. Historians have agreed in regarding it as a delusion, and the proceedings of the court, as reported by their apologist, exhibit the bench and the bar of New York, at that period, in a very unfavorable light, both in point of legal wisdom and of humanity. Not one of the accused had counsel or advocate on his trial; all the lawyers were engaged against them.

The means taken to obtain testimony for conviction amounted to actual bribery. And, in the case of Ury, he was not allowed the benefit of the evidence of credible witnesses who contradicted the testimony of those who were informers —nor of the positive contradiction, by the chief witness against him, (Mary Burton,) of her former testimony, under oath.

It has been doubted by some whether John Ury was really a Catholic priest; and if so, whether he was condemned to death on that account. It is the opinion of the writer, for the following reasons, that Ury was undoubtedly a priest.

As the only information about Ury, which has reached us, is contained in Horsemanden's Journal, the circumstances referred to there are the only proofs on record, for or against the supposition. If the testimony of Mary Burton, Sarah Hughson, and William Kane, were credible, the fact of his being a priest would be established beyond a doubt. But the testimony of these persons is believed to be an entire fabrication: both as to the existence of a plot, and as to the actions of Ury. But Croker, with whom he boarded about six months, stated in his evidence that Ury "used to go up stairs, light a candle in the daytime, and lock himself up in a room alone."*

* Journal, p. 163.

He had once heard Ury preach, and had heard him say he had preached at Staten Island. Joseph Webb had heard him preach and pray several times; had made for him a piece of joiner's work, which he had heard since called an altar: "it was two pieces of board, which formed a triangle, and was raised against the wall, at the bottom of which was a shelf; on each side there was a place to hold a candle."* Webb, at the request of Ury, had conducted him to a confectionery shop, where Ury inquired if the confectioner made wafers for the Lutheran minister. De Brosses, the confectioner, deposed† that Ury had applied to him for wafers, such as were used by the Lutheran minister; and that, supposing Ury to be a professor of some particular sect, he asked him, two or three times, where his congregation was; but Ury did not answer him. Mr. Hildreth had visited Ury in his room at Campbell's house, and seeing the altar placed in the corner, asked him its use. Ury, at first, evaded his question—and afterwards "seriously told him it was for the sacrament;" and also, "that at the time of the celebration, or at what time the sacrament was exposed, they had lighted candles, to represent our Saviour as the light of the world." Hildreth testified further: "some time after I became thus acquainted with him, I was informed he kept a private meeting and made use of the church form of prayer, every Sunday evening, at the house of Mr. John Campbell, in his own hired room." Curiosity having led Hildreth to go to hear him preach, he was told "that he did not make a practice of preaching to any but members of his own society—and they did not make a practice of going to the churches and meetings of others; and that, as he was a non-jured minister, so he had a society and members of his own."‡ On a succeeding Sunday evening he was more successful, and heard him discourse upon the 1st, 2d and 3d verses of 2d chapter, 2d epistle of St. Peter;* and Mr. Ury then announced his intention to preach on the next Wednesday, on 16th chap. St. Matthew, 18th and 19th verses,† "adjoining to them," continues Mr. Hildreth, "the words of our Lord to his disciples—whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained—which discourse I did not hear."‡ Hildreth, Croker and Webb had all heard him acknowledge himself a clergyman, and had heard him preach. It has been objected that Ury did not avow himself a priest when under the gallows, which, from the character of firmness and resignation to his fate which he there displayed, might have been expected; and that his conduct at the moment of death did not exhibit the usual evidences of Catholic piety—while in his last speech, as published by Horsemanden, there are some passages that would admit the construction that he was not a Catholic priest. It may be answered, that, although due to his own character to declare himself a priest, the avowal would have involved his friends, Croker and Campbell, with whom he had resided during his abode in New York, in the penalties of the act 11th William and Mary, which provides: "That every person that shall wittingly and willingly receive, harbor, conceal, aid, succor and relieve any Jesuit, priest, missionary, or any other ecclesiastical person of the Romish clergy,

* P. 164. † P. 151. ‡ P. 166.

* 1. But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves sure destruction. 2. And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned marks make merchandize of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not.

† 18. And I say to thee: that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.
19. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

‡ P. 166.

knowing him to be such, and be thereof lawfully convicted, &c., shall forfeit the sum of two hundred pounds, &c., one-half to the king and *the other half to the informer*, &c.; "and such person shall be further punished, by being set in the pillory on three several days, and also be bound to his good behavior, at the discretion of the court."* Had Ury acknowledged himself a Catholic priest, of which his enemies had not been able to produce legal proof, his friend Webb, who accompanied him to the gallows, would have been liable to prosecution for *aiding, succoring* and *relieving* him, in having often entertained him at his table; and Croker and Campbell would have been still more exposed to the penalties of the law, for *receiving, harboring* and *concealing* him, by having furnished him the only home he had possessed during the whole time of his residence in New York. Their only chance of escape from the penalties of the law would have been by satisfying a jury of their ignorance of his sacerdotal character; which would have been no easy task, as Webb had made an altar for him, and Croker knew of his locking himself in a room in his house, with lighted candles, in the daytime; and Campbell had rented him a room in which "he kept a private meeting."† It is probable, in fact, that these persons did know Ury's character, but as their testimony to that point would have criminated themselves, they could not be required to give it. Indeed, Campbell was most probably a Catholic, and this may account for the extreme brevity of his testimony, which consists of an answer to the single question propounded to him by the prisoner. But a much stronger proof that Ury was a Catholic priest is found in the fact that he did not explicitly deny this charge, in his defence, nor at the gallows; although he knew and declared that it was the chief ground of suspicion against him, and had led to his apprehension—was the matter of the second indictment, and was relied on, in the speeches of the prosecutors, to prove the probability of his connection with the supposed conspiracy, from its consistency with the principles attributed by these lawyers to Catholics generally, and to priests in particular. In his defence, Ury evaded this point with some ingenuity; and, although to have maintained that he was not a Catholic priest, and but the minister of a Protestant sect, would have deprived the prosecution of its principal arguments against him, he did not oppose even a simple denial to this fatal charge. That he was a clergyman, had been proved by witnesses and admitted by himself; but if of any other denomination than Catholic, the production of some evidence of ordination, or fellowship in another communion, would have been easy to him, and of paramount importance on his trial; because no other clergymen than those of the Catholic church were proscribed by law. Added to this is the fact, that he did not call upon any of those who assisted at his religious meetings to testify as to his doctrines or form of worship. The testimony of Hildreth, who had visited his private room from motives of curiosity, and been present at an evening service there, proved that the furnishing of the room, as well as the subjects announced by the preacher for his next discourse, strongly marked him out as a priest of the Catholic church: who, exercising his ministry under the restraints of a penal law, was obliged to be circumspect, to prevent a witness of his performance from convicting him, by positive proof, of his priestly character.

Of the deportment of Ury under the gallows we have no account, whatever, by Horsemanden—except the unfeeling statement, that "he repeated somewhat of the substance of his written speech before he was turned off." As to the speech itself, as published, we cannot rely upon Horsemanden's report of it for verbal accuracy; for, in a note, page 175, he re-

* See the act at length in Horsemanden's Journal, p. 203.

† See Hildreth's testimony before quoted.

marks: "This copy differs from *that* supposed to have been *printed at Philadelphia* soon after Ury's execution; which, perhaps, might have been altered and corrected by some of his associates; as also *that* of his defence made at his trial, which was printed with it," &c. As there were at this period Catholic clergymen in Philadelphia, to whom Webb had probably transmitted the original copy handed to him by Ury, the Philadelphia publication,* made at the time, was more likely to be accurate than that of Horsemanden, printed three years after, from a transcript.

As to the second point, it is true the penalty of conviction as a Catholic priest, was not death; and the finding Ury guilty on the second indictment, of a violation of the 11th William and Mary, was not sufficient to justify his execution according to law. It is nevertheless manifest, in the proceedings on his trial, that the prejudices of the times against Catholics, acting upon the court and jury, led to his conviction on the first indictment, namely—of being a party to the plot. The testimony against him on this latter charge would have been entirely insufficient to have caused his conviction. When first apprehended, on 24th June, it was on the charge of being a "popish priest," who "kept a private conventicle," and he was committed to jail for "not giving a satisfactory account of himself."†

Although the examination had been going on from the last of March or beginning of the month of April, and the proclamation offering a reward of 100 pounds to any white person who would give evidence sufficient to convict any person of a connection with the supposed plot had been issued on 11th April, and Mary Burton, the informer, who afterwards received the reward, had given the information on 22d April that led to the execution of her master Hughson, his wife, and Peggy Kerry, on 12th June, (the only white persons who had suffered death for the plot,) no person had ever intimated that Ury had been concerned. Indeed, she testified on oath at this time, "that she never saw any white person in company when they [the negroes] talked of burning the town, but her master, her mistress, and Peggy."* Yet when Ury was shown to her in jail, on 24th June, she swore that he had been one of the conspirators, that she had often seen him at her master's house, and that he used to sleep there almost every night.† Kane, the second witness, had maintained his ignorance of any plot until, on 5th July, after Mary Burton's testimony against *him*, he was "told he must not flatter himself with the least hopes of mercy but by making a candid and ingenuous confession of all he knew about the matter."‡

He then declared that he knew Ury as a priest, had seen him present with the conspirators; and also testified against several other white persons as conspirators, *not one of whom*, except Ury, was convicted.

Kane was pardoned.

Sarah Hughson, the third witness against Ury, had been convicted as a confederate and sentenced to death. She maintained that there was no plot; was respited in hopes of obtaining a confession from her. She is described by Horsemanden as "a wretch, stupified and hardened in wickedness, and seemed void of all sense of a future state." She maintained the non-existence of any plot until 8th July, the day appointed for her execution, when she confessed a knowledge of the plot, and her execution was respited, (130.) But, says Horsemanden, this confession was so scanty, and given so unwillingly, that it was afterwards retracted; "so that, after all, the judges thought themselves under a necessity of ordering her execution, as *the last experi-*

* Cannot this publication be found in Philadelphia?

† Journal, p. 94.

* Journal, p. 13.

† Croker swore that Ury never slept out of his house except once, when he went to Burlington.

‡ P. 126.

ment to bring her to a disposition to unfold this *infernal secret;* at least so much of it as might be thought deserving a recommendation of her as an object of mercy."—P. 130. She was finally ordered, on 10th July, for execution on the next day. She then, to save her life, testified principally against Ury, was respited and returned to prison. On the next day she denied all she had confessed; and again declared her confession to be true, and her execution was respited for six days. She was retained in prison until 29th July, the day of Ury's trial, when she was *pardoned* and *produced as a witness* against Ury.* She confirmed portions of the statements of Mr. Burton and Kane, and contradicted other parts of their testimony.

It was upon the testimony of these persons that Ury was convicted.

So contradictory had been the testimony of Burton, and so manifestly unworthy of credit was that of the two other witnesses, that it would have been impossible for a jury to have convicted Ury as a confederate of the supposed plot, had it not been for the excitement produced by the prosecuting counsel against him, on account of his religion and profession. A letter was read from Governor Oglethorpe, of Georgia, stating that the Spaniards, with whom England was then at war, had employed priests as emissaries to burn the magazines, &c., in the British colonies. The argument of counsel was nothing but a tirade against the Catholic religion, and its bloody tendencies.

Mr. Murray, senior counsel for the king, thus addressed the court and jury: "That the prisoner is a Romish emissary, sent according to the intimation in Gov. Oglethorpe's letter, I think must be concluded from what has been given in evidence against him; and from the known principles of the Romish religion, it may be judged what inducement the prisoner had to undertake so wicked and diabolical a project."*

Mr. Smith, another of the king's counsel, said: "Before the prisoner enters upon his defence, we conceive it will be proper to read to him some passages out of sundry books, that declare the customs and usages of the church of Rome, to which his practices among us, as declared by the witnesses, bear some conformity; and unless he can make it appear that his practices are warranted by the usage of any other church, we conceive they will convince every body *that he is a priest of the Roman church, and of no other.*" The extracts with which he enlightened the court, were some on the use of salt in baptism; and others from Pascal's "Provincial Letters," to show the doctrine of the Jesuits on absolution. After which he added: "May it please your honors, this is all that we shall mention at present, that if the prisoner pleases he may take notice of them in his defence, and show, if he can, that he had another warrant than the *church of Rome* for the like practices proved by the witnesses."†

To this gentleman was assigned the duty of summing up the evidence for the king. The following passage, from his concluding speech, will serve to show, that it was the odium attached to the priestly character, which was relied upon, to procure the verdict that consigned Ury to the gallows:

"We need not wonder to see a *popish priest* at this bar as a *prime incendiary;* nor think it strange that an Englishman of *that religion* and *character* should be concerned in so detestable a design. What can be expected from those that profess *a religion* that is at war with God and man: not only with the truths of the Holy Scriptures, but also with common sense and reason—and is destructive of all the kind and tender sensations of human nature?"‡

* "When her pardon was pleaded, she was taken from court into a room in custody of the under sheriff, where she was to be near at hand for call *upon this trial,* and there she remained until wanted, and was sent for."—P. 160.

* P. 167. † Jour. pp. 167–168.
‡ Jour. p. 170.

The concluding passages of this extraordinary display of forensic eloquence of a century since, is still more to the two points under consideration:

"We urged," continued Mr. Smith, "that the prisoner *ought* [if he *could*] to show that he was *a priest* of some other communion that maintained *these usages*, and preached such doctrines; if not, his performing his *priest's office* in *Latin*, his baptizing with salt, his use of the crucifix, his exposing the *sacrament by lighted candles*: his preaching upon those *texts* upon which the *papists* pretend to found the *pope's supremacy*, and his declared power to *forgive sins* as well as God Almighty, will undoubtedly fix the *brand* of a *Roman priest* upon him. To all this the prisoner has made nothing that can be properly called a *defence*. He says, indeed, that there is no proof of his having confessed himself a *Roman priest*, nor that he has *celebrated mass*. He tells us, also, that *non-jurors* are not *papists;* that their principle is passive obedience and non-resistance; and seems willing to screen himself under that denomination.

"But, gentlemen, though we have not proved that the prisoner is a *Roman priest* by his own confession, or his *celebration of mass*—yet he has not denied that the instances proved against him are *notorious badges of popery;* and such as we conceive will leave it past any reasonable doubt that, if he is a *priest at all, he is a priest* of the *Romish church.*

"However, gentlemen, as I observed before, the principal point in this trial is to prove *that the prisoner was an accessory to the burning* of the king's house in the fort. If you find, also, that he is a *Roman priest*, then, though he is *guilty* as the indictment charges him, and has acted a most *wicked part* in the public and private mischiefs that have troubled us—yet he has acted consistent enough with the principles of that *corrupt* and *apostate* church whereof he is a member; *and all that the witnesses have declared against him is the more easy to be believed.*"—P. 171.

From the whole proceedings the writer thinks it clear that Mr. Ury would not have been deemed an accomplice in the supposed plot, if the court and jury had not been thoroughly satisfied that he was a Catholic priest. Throughout the many trials that had then occupied the court four months, he was the only white person convicted, except the Hughsons and Kerry; who had been previously found guilty of receiving stolen goods, and were persons of bad character. So inconsistent had been the testimony of Mary Burton, that many persons were shocked at the conduct of the court in receiving it, and, after the condemnation of Ury, a pause ensued in the trials, from a general disbelief of her testimony about the plot.

The journal of Horsemanden is a record, not merely of his own credulity, but of his unfeeling brutality and recklessness of human life.* The court, of which he seems to have been the most active member, appears to have exerted itself to excite the continuance of supicions that had already cost the lives of many innocent and unprotected fellow creatures. And, as had been the case in the trials for witchcraft in Massachusetts, the popular voice at length interfered in New York, to protect new victims from the ferocity of the court.

* In passing sentence of death on a negro on the 2d of March, 1742, he used the following language:

"So much are ye degenerated and debased below the dignity of human species, that even the *brute animals* may upbraid ye; for the ox knoweth his owner, and the ass his master's crib; even the very dogs also will, by their actions, express *their gratitude* to the hand that feeds them, their thankfulness for kindnesses; they will fawn and fondle upon their masters; nay, if any one should attempt to assault them, they will defend them from injury to the utmost of their power. Such is the *fidelity* of these *dumb beasts*, but ye, *the beasts of the people*, though ye are cloathed and fed and provided with all necessaries of life without care; in requital of your benefactors, in return for blessings ye give curses, and would scatter firebrands, death and destruction around them, destroy their estates, and butcher their persons. Thus monstrous is your ingratitude!" Horsemanden, who reports this sentence at length, says that, as a large audience was expected, it was "*calculated*" to awaken the people to a sense of their danger, as some "had taken no small pains to bring a discredit upon the story of the plot." *Journal*, p. 186.

Horsemanden has bestowed great pains on the endeavor to justify the condemnation and execution of Ury. His attempt to show that Ury was a person of but little education and inferior abilities, is defeated by the publication of the priest's defence and last speech—both of which evince learning and talents.

Horsemanden records, in his conclusion, that Mary Burton, the principal witness, had become the object of popular odium after these trials, from her contradictory testimony. But the fact is that, at the time of the conviction of the priest, and before his execution, Horsemanden himself had been confounded by this girl's inconsistent conduct, so as to have reasons for doubting her credibility; as will appear from the following extract taken from a private letter written by him to a friend, and never before published. It is dated

"*From on board Admiral Winne,*
near the mouth of the Highlands,
August the 7th, 1841.

"Ever since the fire at the fort, which was on the 18th March, I've been engaged in perpetual hurry, insomuch that I've been forced to dedicate part of my resting time to the public service in prosecuting an inquiry into the rise and occasion of our late disorders in the city of New York; but I think the labor bestowed has not been in vain; for though the mysteries of iniquity have been unfolding themselves by very small and slow degrees, it has at length been discovered that Popery was at the bottom, and the old proverb has herein also been verified, that there is scarce a plot but a priest is at the bottom of it; or, as the like pert priest Eury said upon his defence at his trial, (though sarcastically,) 'according to the vogue of the world, where there is a plot, the first and last link are especially fastened to the priest's girdle;' but he must excuse us in his case, if the last link be fastened to his neck: for he is convicted as one of the principal conspirators, and is condemned to be hanged on next Saturday se'nnight.

"He appears to have been a principal promoter and encourager of this most horrible and detestable piece of villainy, a scheme which must have been brooded in a conclave of devils, and hatched in the cabinet of hell; so bloody and destructive a conspiracy was this, that had not the merciful hand of Providence interposed and confounded their devices, in one and the same night the inhabitants would have been butchered in their houses by their own slaves and the city laid in ashes: and this was to be perpetrated under the obligation of an infamous oath administered to the conspirators (most negroes, and some soldiers and other whites, the more's the shame) by Jno. Hughson, now in chains, and this Ury the priest, by whose craft they were perverted, and in expectation of a (fool's) paradise, baptized into the most holy Roman Catholic faith, and under color of absolution and pardon of sins, past, present and to come; and while they were going to sacrifice to the devils, were made to believe, by destroying of heretics, they would do God good service.

Tantum religio potuit suadere malorum!

"And though we have been so successful in prying into this scene of darkness and horror, as to bring to light near 90 negroes, and I think about a dozen whites, engaged to be actors in this black tragedy; of the former whereof 30 odd have been executed, and this priest makes the 4th white. And though the town were well pleased with the first fruits of our labors and inflicting the deserved punishment on the offenders, yet when it comes home to their own houses, and is like to affect their own properties in negroes, and cousinship in others, then they are alarmed, and they cry out the witnesses must needs be perjured, and so we come under a necessity of making a sort of stand for the present, and it is almost incredible to say that great pains has been taken by some among us to bring a discredit upon Mary Burton the original witness, whom Providence, one would think,

had designed for the happy instrument of all this discovery, and whose testimony has been confirmed by several negroes in flames, who obstinately denied their guilt 'till they came to the stake to be burnt. So soon have her services been forgotten! And a stop affected to be put to her doing any further!

"And though Mary Burton has from the beginning been an unwilling witness through the terror of having her life threatened, both by blacks and whites, and though she has declared from the beginning, that should she tell all, she knew people would not believe her: and though she has been prevailed upon after being threatened imprisonment upon her standing mute and obstinately refusing to name any names, though she confessed she knew more; yet, when she did name them, we could not but be shocked, the persons mentioned being beyond suspicion; and the consequence followed that great clamor has thence been raised against her, and now by some she must be esteemed a person of no credit. I do think her case is attended with singular hardships, and at the same time the things she says cannot but stagger one's belief in some measure; but I must observe this is not the first time her examinations have had that effect upon me, but several times from my first taking her in hand; yet, till now, every thing that has come from her has in the event been confirmed; but here must be a suspension of credit for a while, and time only can clear the matter up."*

The melancholy fate of the Reverend John Ury was one of peculiar hardship. Accused of an infamous crime—without counsel to advise or defend him—he was tried by an excited tribunal, whose strongest prejudices were invoked against him on account of his faith and religious character, and he was convicted upon the testimony of profligate and perjured witnesses. Doomed to the death of a felon, he met his fate with manly fortitude and Christian resignation. As he believed that his sacerdotal character was the cause of his condemnation, it would have been a consolation in his last moments to have declared himself a Catholic priest. But as such an acknowledgment would have compromised those friends who had shown him hospitality and kindness, his sense of honor and gratitude restrained him from an avowal that would have conferred upon his death the dignity of martyrdom for his faith and priestly character.

* The original letter is in the possession of the Hon. George Bancroft, to whose kindness the writer is indebted for a copy.

THE HIDDEN LIFE.

For the U. S. Catholic Magazine.

My heart is like the desert spring,
The less disturbed the less 'tis known;
Nor Gain nor Glory's minions bring
Their tumult to its margin 'lone.

Yet there sometimes, perchance, may stray
Some wanderer scorched by summer's beam,
To rest upon his weary way,
And bless the silent, humble stream.

And thus aloof the jarring crowd
Would I my tranquil future see
Flow on unheeded by the proud,
But dear to some forgot like me.

R.

TREUGA DEI, OR THE TRUCE OF GOD.

For the U. S. Catholic Magazine.

Of ancient deeds so long forgot;
Of feuds whose memory was not;
Of forests now laid waste and bare;
Of towers which harbor now the hare;
Of manners long since changed and gone;
Of chiefs who under their grey stone,
So long had slept, that fickle fame
Hath blotted from her rolls their name.—*Scott.*

EADER! if your mind, harassed with the cares of a utilitarian age, requires an hour of recreation; if a legend of a far different and far distant day has aught that can claim your sympathy or awaken your attention; if the "dark ages" are to you ages of faith, or even lit with the gray morning light of civilization, come wander back with me beyond the experimental revolution of the sixteenth century, to the time when the Gothic temples of the living God were new.

It was the eleventh century—start not—the sun shone as brightly then as now, aye, and virtue too, though sympathy for a lustful tyrant has stamped the age with infamy. Through an extensive forest in Suabia, as the old chronicle from which I copy relates, a gallant youth was urging on, with voice and rein, a steed that seemed bold and fiery as his rider. The youth's flashing eye, and the spear in his hand, told clearly enough that the boar was before him. On he went as if the forest were his element, now bending low beneath the knotted bough, now swerving aside from the stern old trunk which sturdily opposed his progress, and seemed to mark him as he passed. On he went, as if danger were behind and safety before him, as if he galloped to save his own life, not to risk it in taking a boar's. An angry bark and a fearful howl rung in the distance, and the hunter's bugle sounded a merry blast. On he went, faster than before, and now, as if he sought his mortal foe. The boar was at bay; monarch of the wood, he had turned to defend his realm, and his white tusks were soon red with the blood of the noble hounds who fearlessly disputed his right. The youth leaped from his horse with the speed of thought. Bred to the chase, the well trained animal stood firm whilst his master cautiously, but with the calmness of the victor of a hundred frays, advanced against the bristling monster. Quitting the dogs for this new assailant, the boar came madly on; the huntsman sank upon one knee, and so true was his eye, and so firm was his hand, that the heart of the savage was cloven by the spear. The youth rose to his feet dizzy from the shock, and, springing nimbly upon the grim body of his prostrate victim, his fine form swelling with the rapture of his recent triumph, brought his horn to his lips, and again its notes went ringing merrily through the woods.

Echoes, like fading memories, growing fainter and fainter as they receded, gave the only response.

"Where can they be?" said the youth; "their steeds were fleet. Out of sight and out of hearing! How completely I have beaten them."

He laughed triumphantly as he said this, and, sitting down upon the long grass, began to caress an enormous hound that panted at his feet, as unconcernedly as though the forest now contained nothing more formidable than doves or lambs. His horse, thoroughly domesti-

cated, strayed a little from the dead boar, feeding as it went.

The youth took off his plumed bonnet, and, flinging back his long black hair, fell into one of those light, smiling day dreams which belong only to the young and innocent. He built fifteen air castles in as many minutes. But at last he grew impatient; he sounded blast after blast; still no answer came. The trees kept up their sleepy sigh, and the sapless branches creaked, but no human voice, no human foot save his own, broke the silence.

"Thou hast given me a goodly chase," exclaimed the youth, springing up and addressing the boar, "and I shall wear this in remembrance of thee."

He drew his hunting knife, and soon had uprooted one of the monster's tusks. Depositing the precious relic in a little pouch he wore at his side, he mounted his horse, rather puzzled where to go.

"It is easier to get in this oaken field than to get out of it," said our hunter; "but if the forest have an end, I'll find it. Now, my dear loitering friends, we hunt each other!"

Giving his horse the spur, and allowing the creature to choose its course, he called on the lagging hounds, and dashed away as rapidly as he had come. The wood was light as ever, and here and there a sunbeam lay, like a golden spear, along the ground; yet the rich lustre of the sky, wherever it was visible, the hum of numberless insects, the fresh flight of the awakened bird, and the freer and cooler breeze, warned the youth that sunset was near. On went the noble steed, with steady step and trembling nostril, whilst his finely reined ears spoke so rapidly that the rider could scarcely understand their language. They passed through long lines of trees that opened into other lines, from one limited horizon to another, yet all was green before and behind, to the right and to the left, one interminable emerald. The light turned from a rich gold to a golden red, and yet it played only on whispering leaves and on the long grass at their feet. Still the youth felt no fear, but hummed some old ballad, or drew a lively peal from his horn. He dismounted to refresh himself at a spring that had nestled among some rocks, and was murmuring there like a spoiled child. Having cared for the gallant animal which had born him so well, he stretched himself a moment upon the green bank.

"Ha! what is that!" he exclaimed, bending forward to listen; "a horseman? Let him come; friend or foe, I will be glad to see him."

He was on his horse in a moment. As he turned to look behind, he saw a gentleman richly dressed, and admirably mounted, coming at full speed from another quarter of the wood. The stranger was quite young, perhaps a year or two older than our hunter, but certainly not over twenty-three. The youth knit his brows as the horseman approached, and eyed him keenly and sternly. When within a few yards of the spring, the stranger dismounted and drew his sword. The youth did the same. His handsome features were now distorted with angerand disdain, and it was difficult to recognise in the fierce figure, that seemed the guardian dragon of the fountain, the laughing boy who sat there so quietly a moment before. The stranger appeared to return the bitter hatred.

"I have found you, Gilbert de Hers," he muttered; "your bugle has rung your knell."

Gilbert replied but by a laugh of scorn, and the next instant their swords gleamed in the air. But just as the two blades met with a sharp clang there came stealing through the wood the mellow sound of a distant bell. It was like the voice of an angel forbidding strife! Those soft, lingering notes seemed to have won a sweetness from the skies to pour out upon the world, and, filling the space between field and cloud, connected for a moment heaven and earth—for they wake in the heart of man the same emotions more perfectly felt in paradise.

For many centuries after the destruction of the Roman empire, when all human institutions were swept away by the resistless torrent that poured from the north, and the church of God alone stood safe and firm, with the rainbow of heaven around her, the stern warriors of Germany asserted their rights, or redressed their wrongs with the sword, and scorned to bow before the impotent decrees of a civil tribunal. A regular system of private warfare gradually sprang up, which falsely led every man of honor to revenge any real or fancied offence offered to any of his kindred. The most deadly enmity frequently existed between neighboring chiefs, and the bitter feeling was transmitted unimpaired from father to son. The most dreadful consequences inevitably resulted from this fatal installation of might in the outraged temple of justice. Until lately a blind prejudice and a perverted history have charged this unfortunate state of things to the pernicious influence of the church of Rome. But the wiser Protestants of the present day, considering it rather a poor compliment to their faith to assign its birth to the sixteenth century, are beginning to be awake to the powerful instrumentality of the Christian church in the regeneration of mankind, and the production of modern civilization. Few indeed, even with the light of history, can form an adequate idea of the immensity of the task assigned to Christianity in shedding light over the chaos that followed the overthrow of Rome, in reducing it to order, and preparing the nicely fitted elements of modern Europe.

The Catholic church beheld, and bitterly deplored the evils of private warfare. Council after council fulminated its decress against the pernicious system; men were exhorted by the sacred relics of the saints to extinguish their animosities, and abstain from violence. But the custom had taken deep root; for, in the language of a favorite Protestant historian, "it flattered the pride of the nobles, and gratified their favorite passions." It is easy to reform where the passions are pampered, and the vicious heart of humanity pants wildly for the reformation; but in the eleventh century the church had gained a partial victory over the dearest appetites of the fiery Frank and the warlike Saxon. It was enacted, under pain of excommunication, that private warfare should cease from the sunset of Thursday to the morning of Monday, and few were hardy enough to expose themselves to the penalty. The respite from hostilities which followed was called the "TRUCE OF GOD."*

It was not the musical voice of the bell that made Gilbert de Hers pause on the very threshold of the struggle, and bite his lip until it grew white; but the sweet-toned bell announced the sunset of Thursday. The young men stood gazing at each other, as though some spell had transformed them into stone. But the messenger of peace had stayed the uplifted sword, and, sheathing their unstained weapons, they knelt upon the green carpet beneath them, and put forth the same prayer to the same God.

Oh! it is a sight that may well command the eyes of angels, when, though deaf to earthly laws and considerations, the angry heart, in the first heat of its wild career, still stops obedient to the voice of religion! Amid the dross of human frailty, the pure metal shines with the lustre that surrounds the sinner in the morning of his conversion.

They rose almost together, and their faces, so lately flushed with anger, were now calm and subdued.

"Farewell! Henry de Stramen," said Gilbert, as he leaped into the saddle.

"Farewell!" replied his antagonist, and almost side by side, they proceeded in the direction of the bell.

A deadly feud was raging between the families of Hers and Stramen. It had continued for more than thirty years, and now burned with unabated fury. It originated in some dispute between Gilbert's

* Note xxi to Robertson's Charles V.

father and the Lord Robert de Stramen, Henry's uncle, which resulted in the death of the latter. The baron of Hers was charged with the murder, and, though he persisted in declaring his innocence, Henry's impetuous father, the Lord Sandrat de Stramen, swore over the dead body of his brother to take a bitter revenge on the baron of Hers and all his family. Henry de Stramen had been nursed in the bitterest hostility to all who bore the name of Hers, and the unrelenting persecution of the Lord Sandrat, had made Gilbert detest most cordially the house of Stramen. It was with mutual hatred, then, that the two young men had met at the spring. They knew each other well, for they had often fought hand to hand with their kinsmen and serfs around them. Now they were alone, and what a triumph would be the victor's! but the bell, the bell of peace, the silver-tongued herald of the truce of God, had sheathed their weapons.

It must have been with a severe struggle that the two mortal foes rode quietly in the same direction, with but a few yards between them. They were not half an hour in the saddle when they discovered the spire of the church they were both in search of, rising gracefully above the trees. As they emerged from the forest, they could see stretching before them a broad expanse of hill and dale, wood and field. Scattered here and there were the humble dwellings of the forester and husbandman, and, from their midst, towering above them, like Jupiter among the demigods, stately and stern rose the old castle of the house of Stramen. The western sky was still bathed in light, and shared its glories with the earth; airy clouds, ever changing their hues, sported, like chameleons, on the horizon; the stream that wound around the castle seemed sheeted with polished silver; the herds and flocks were all still, and the voice of birds was the only sound; and, amid this beauty and repose, how lovely and majestic was that finely moulded Gothic church!

Henry de Stramen tied his horse to a tree, and was soon lost in the elegantly carved doorway. Gilbert paused a moment, and gazed upon the open country before him with very mingled emotions. He had been there before at the head of his clan to disturb the serenity which, in spite of himself, was now softening his heart. He did not linger long, but led his horse a little within the woods, and entered the church. The gray-headed priest at the altar was solemnly chanting, from the beautiful liturgy of the church, as he knelt down on the hard aisle, and the branching ceiling seemed to catch and repeat the notes. Through the stained window, where was pictured in unfading colors many a scene suggesting the goodness and mercy of God, and the blessed tidings of salvation, came the fading light of day softened and beautified. Oh! it was not merely the superior genius of the age that made the chapels and cathedrals of the ages of faith so immensely superior to the poor creations of the present day, but its piety too; that generous and pure devotion which induced our ancestors to employ their best faculties and richest treasures in preparing an abode as worthy as earth could make it of the corporal presence of the Son of God. Then the house of the minister was not more splendid than his church, his sideboard not more valuable than the altar.

Gilbert saw around him the hard, sunburnt features, the stalwart forms he had marked in the desperate fray; he could touch the hands now clasped in prayer that had been so often raised against him in anger. Beside him knelt the maiden, with her brow all smooth and unfurrowed by care, and the matron who, numbering more than double her years, had felt more than treble her sorrows. The youth was deeply moved as he gazed and thought he might have robbed that mother of her son, that wife of her husband, that sister of a brother. Those gentle, melancholy beings had never harmed him, and perhaps, in a moment of passion, he had deprived their

existence of half its sweetness, and turned all their smiles to tears. It was with an aching, an humbled heart that he bowed his head until it touched the cold floor, when the Lamb without spot was elevated for the adoration of the faithful.

A hymn, befitting the occasion, had been intoned, and the priest had left the altar, but those fervent men and women did not hurry from the church as if grateful for permission to retire, but lingered to meditate and pray.

Gilbert remained until all had gone save Henry de Stramen and a lady who knelt beside him. They rose at length, and, passing so close to Gilbert that he could distinctly see their faces, left him alone. He was in the act of rising when the priest appeared, and beckoned him into the sacristy.

"Remain here," the old man said, taking the youth by the hand.

"I must hurry home, father," replied Gilbert; "my father will have no peace, thinking the boar has killed me."

"Let him fret awhile; it is better he should lament you alive than dead by the serfs of Stramen.

"They dare not attack me!" exclaimed the youth; "they fear the church and my own arm too much for that!"

"Nay, peace!" rejoined the priest; "it is better not to expose them to the temptation, or you to the danger."

The practicability of spending the night in security in the very teeth of Stramen castle had not occurred to Gilbert; he hesitated a second or two, and then, as if all his plans and ideas had undergone a thorough revolution, gracefully promised obedience.

"You are right, father," he said, "and to speak truth I am weary enough. If you promise me protection to-night, I will gladly rest my head wherever you place the pillow."

"Those who sleep with me," whispered his venerable adviser, "must content themselves without a pillow. But I will promise you a safe couch, though it is a hard one; the softest beds are not always the freest from danger. In the meantime tarry here until I have said some prayers.

"But my horse," interposed Gilbert.

His companion rang a small bell. A benevolent looking man, somewhat past the prime of life, plainly dressed in a black cassock, answered the call. The priest conversed awhile with him, in an under tone, and then, ascertaining from Gilbert where his horse was, dismissed the attendant, remarking that the animal should not suffer.

Motioning Gilbert to a chair, the priest entered the sanctuary. Instead of sitting down, the young noble leaned against a lancet window which commanded a view of the neighboring castle. He stood there looking idly upon the darkening prospect, until the appearance of two persons riding rapidly along the main road to the castle, aroused his attention. He followed them eagerly with his eyes until they were completely lost in the twilight. One of the riders was evidently a female; but it would be inquiring too minutely into Gilbert's thoughts to determine whether that circumstance, or the proneness of youth to become interested in trifles, excited his curiosity.

Night was fast approaching, and a light from the altar scattered its faint rays throughout the church. Still the priest knelt before the sacred tabernacle, and Gilbert longed for his appearance. He grew impatient of being alone, when a companion was so near at hand; the place was strange, and there were no well known objects to stand in the place of friends, supplying by the thousand associations they conjure up, and their mute appeals to memory, the absence of language.

The minutes wore heavily on; but at length the priest entered the sacristy. Gilbert followed him out of the church to a very small house a few paces off, within the shadow of the wood. The house, which was but one story high, was divi-

ded into two rooms by a stone partition. In the back room slept the pastor of the church, Father Omehr. The front room contained a table and a bench. Father Omehr, for this was the name of Gilbert's companion, struck a light and made the young man sit down upon the bench, whilst he spread out upon the table some fruit and bread and wine.

"Eat, my son," said the old man; "the wine is good and the bread is quite fresh. These grapes are better than any in Hers."

Gilbert seemed inclined to dispute the last assertion; but the length and vigor of his repast, strongly confirmed the opinion expressed by his host. The latter remained standing with his arms folded on his breast, and regarded the youth with a smile, as he indulged the keen appetite sharpened by the severe exercise of the day. The meal was made in silence, save an occasional entreaty from Gilbert to his entertainer to partake of his own cheer, and the refusal. The little lamp between them shone upon two noble faces; in spite of the great disparity between their ages, they were alike; not so much in feature as in the character of the head.

The priest must have been near seventy. The top of his head was entirely bald; yet the little hair left him, which grew behind in a semicircle, from ear to ear, was only sprinkled with gray. He was tall and admirably formed for strength and agility. In his early manhood he must have been eminently handsome; and though his cheek was pale and sunken, and his high broad forehead ploughed by many a heavy line, still in his eye and lips and nose were visible the relics of a splendid creation. There was an expression of great energy about his mouth; his whole face indicated intelligence and benevolence; and it was the actual possession of this energy, intellect and virtue that made Father Omehr a worthy descendant of the noble emissaries of Adrian, who, ever in the rear of Charlemagne's armies, healed by the cross the wounds inflicted by the sword, and drove for ever from the forests of Germany the gloomy and accursed rites of Hesus and Taranis.

Gilbert de Hers was more than a fearless hunter and skilful soldier. He had been carefully instructed by his confessor in the writings of the fathers—in logic, philosophy and the classics; he had read the death of Patroclus, and the episode of Nisus and Euryalus; he knew by heart many of those beautiful hymns whose authors, in the spirit of Catholic humility, had concealed their names. He was much beloved by all who knew him and were permitted to love him. His charities were numerous and unostentatious. Though scarcely twenty-one, his bearing was bold and manly; there was no disguise about his large black eye; it spoke out all his thoughts before his tongue could tell them. Apart from the great beauty of his features, high thoughts had printed a language on his face much more fascinating than mere regularity of feature. His very elegant form did not promise extraordinary strength, yet he was as formidable to his foes as welcome to his friends.

Gilbert rose at the conclusion of his rather protracted meal, and declared he would remain seated no longer whilst his companion stood. The priest carefully removed the relics, after which he sat down upon the bench and obliged the youth to sit beside him.

"Now, my son," he said, "tell me what in the world has brought you here alone?"

"No inclination of mine, my dear father," replied Gilbert.

"Who has sent you, then?"

"I am sent by chance," answered Gilbert, laughing. "Early this morning I set out, with some twenty companions, in pursuit of a boar. I was better mounted than they, and so was the boar, for he distanced them. When the chase was at an end I found myself entirely alone, and could hear nothing of my men. I did not

know where I was; so I permitted my horse to choose his own course, and by some accident he has brought me here."

Father Omehr listened attentively, and added, after a pause—

"It is well you came not yesterday. Did you meet any one in the wood?"

Gilbert felt the searching eye of his companion upon him, and related with much embarrassment all that had happened at the spring.

"I knew he was in search of something to prey upon when he left me so suddenly. That Henry de Stramen should thus pursue a boy!—fie! It is a stain upon his manhood!"

Gilbert looked up in the speaker's face to ascertain if he were in earnest.

"And but for that little bell, where would you have been at this moment?"

"Here, father, could I have found the way!"

This was said so calmly and maliciously, that Father Omehr could not repress a smile. But it quickly vanished, and left behind an expression of deep sorrow.

"And must this fatal feud last for ever!" was his passionate exclamation; "are ye ever to revel in carnage, like the lion of the desert—and shall the example of the Son of God inspire nothing but contempt for those who imitate him?"

The missionary buried his face in his hands, and Gilbert, abashed by the solemn rebuke, kept a respectful silence.

"Oh Gilbert! Gilbert!" resumed the priest, lifting his tearful eyes from the ground, "if your God submitted to insult and stripes and death to save you, can you not patiently endure for his sake a few slight injuries?"

"Our injuries are not slight," replied the youth, "nor is the vengeance of the House of Stramen an idle threat. They have burned the houses of our serfs, desolated our fields, butchered our kinsmen and dependents;—shall we not protect ourselves, even though our resistance makes their blood run freely? They have accused my father of a crime of which he is innocent, and have sought to visit upon him real chastisement for the imaginary murder. Shall I stand still and tamely see them wreak their most unrighteous wrath upon my guiltless parent's head?"

"I should be glad, my son, if you confined yourself to mere resistance; but how often have you inflicted, within sight of this very door, the injuries of which you complain? Could you see what I see—the orphan's piteous face, the widowed mother's tear of agony—blighted hopes and unavailing regrets—you might pause in your fearful retaliation!"

"They have brought it on themselves," said Gilbert, musing—"*they* are the aggressors."

"Alas! be not the means by which their sins are aggravated."

"You must address yourself to them!" returned the other.

"And have I not? Day and night I have reasoned, implored, prayed;—I have represented the folly, injustice and impiety of their violence; I have held out to them the anger of God and the maledictions of man; I have employed art, eloquence and reproof: but all in vain. Oh what years of misery has your quarrel cost me! Could I only live to see it healed; to see you once more living like Christian men, employed in atoning for your own sins, not in arrogantly chastising each other's faults; to see the sword of discord broken, and peace and love and safety proclaiming the divine efficacy of our holy religion! We all have enough to do to vanquish ourselves, and have little time to spare in subduing others, unless we aid them in conquering their passions, and then we promote our salvation: but your conquests only peril your eternal welfare."

Gilbert understood from this last remark that his companion had read what was passing in his mind, and he contented himself by saying—

"Believe me, father, I regret their obstinacy."

"You are young, now," pursued his monitor; "but, trust me, when your old limbs fail you, and your sight waxes dim, your angry deeds will rise like spectres around you and haunt you to the tomb."

Gilbert attempted no reply, but listened with the air of one who approved the advice but despaired of ever profiting by it. After an interval of meditation, Father Omehr arose and spread some soft fleeces in the corner of the room.

"May you sleep soundly, my son," he said, "and beg of God grace to moderate your angry passions. Your bed is not very soft, but it is in your power to sanctify it, and then it will be better than the down which muffles those who disdain or neglect to invoke the Divine protection."

Gilbert knelt down and received the old man's blessing, who, wishing him a good night, withdrew into his own apartment and closed the door.

PERNICIOUS LITERATURE—No. I.

For the U. S. Catholic Magazine.

MONG the most alarming evils of our age and country is the injurious tendency of the publications that are daily flowing from the press. The licentious and anti-social works which are so profusely scattered throughout the length and breadth of the land, in the shape of annuals, brochures, and family newspapers, are sowing a seed of corruption which will bring disgrace and wretchedness upon thousands, if not lay the foundation of that sensual and selfish spirit which will contaminate the nation at large, and threaten the downfall of its free institutions. The halls of public justice have lately revealed circumstances which appeal in tones of thunder to reflecting minds, disclosing the fatal influence which the writings of unprincipled novelists may exert within the sanctuary of domestic life, to mar its happiness for ever, to tear asunder the holiest ties, and to occasion a succession of crimes which cause the Christian heart to shudder. And how many disorders of an equally atrocious character might be traced to the same poisonous source! The murderer, the suicide, the adulterer, are unquestionably devoid of that religious feeling, which can alone effectually restrain them from the commission of their evil deeds. But where do they meet with the most powerful and immediate incentives to crime but in the modern work of fiction, where the hero, the great object of sympathy, is always some notorious outlaw, and the plot an exemplification of the loosest morality? Where is the youth encouraged to shake off the wholesome restraints which a virtuous education has imposed, and to rush with impetuosity into the mire of worldly dissipation, if not in those novels and romances which pique the curiosity and inflame the passions by throwing over the scenes of life a brilliant and fascinating, but false and delusive charm? The gray hairs of many a parent have thus been brought down in sorrow to the grave, and fathers and mothers have closed their life in tears and unavailing regrets, seeing the hope of their declining age frustrated, and that the sacred deposite which had been confided to their cultivation was but the pitiable victim of worldliness, depravity, and crime.

This evil has become so glaring among us, and is increasing with such fearful rapidity, that it has attracted serious atten-

tion from various quarters. A few years since there was not a solitary store in Baltimore devoted to the sale of such publications as we are now considering; at the present time, the counters of perhaps a dozen shops are groaning under the ponderous masses of this corrupting literature. In some of our cities the entrance to every steamboat and railroad depot is obstructed by itinerant newsboys, who are hawking about and obtruding these scandalous wares upon the attention of travellers. You meet with them everywhere: in public and in private, in the parlor and in the office of business, in the school room and in the halls of amusement. No wonder, then, that the subject has attracted the grave attention of many among the friends of order and virtue; it calls for the serious consideration of every man in the community, and we deem it a duty, besides the general direction of our periodical to counteract evil, to make a special protest against what can be considered nothing less than a moral pestilence in society.

It would be a waste of time and words, and an insult to the intellects of our readers, to undertake to prove that the novels which are read now-a-days are, for the most part, of a demoralizing tendency. This must be admitted by all. Some, indeed, are harmless in themselves, and used within the bounds of moderation could lead to no hurtful result. Others, and to these we allude for the present, are at open variance with the ethics inculcated in the Gospel, and not unfrequently shock the moral sense of society. Publications of this kind are spreading with an alarming rapidity, and no one will deny their lamentable influence. But where is the remedy of the evil? This is the practical question, and our answer is—in the soundness of public opinion. The laws of the land cannot reach this moral wound. There is no censorship to prevent the liberty of the press from degenerating into licentiousness. Yet it is universally admitted that licentious publications should not be suffered to scatter their venom broadcast upon the land. Where, then, is the dike that will effectually oppose this torrent of corruption? It is the soundness of public sentiment, which can exist itself in a greater or less degree, only according to the virtue which prevails in the domestic circle.

It has indeed been asserted that the secular press could be vastly instrumental in guarding the purity of public morals. Most undoubtedly the secular press would exert an immense influence in preventing a general corruption, or in effecting a salutary reform, if it understood and maintained the dignity of its position, by denouncing, in merited terms, the immoral and anti-social productions of the day. But do our secular papers live on the integrity and virtue which they instil into the public mind? We think not. With a few honorable exceptions, they are mere panderers to the vitiated tastes and appetites of the multitude. They abound, indeed, in grandiloquent expressions of morality, and in pompous adulation of their solicitude and exertions for the public good: but, on the other hand, they scruple not to bring forth to the gaze of a whole community the most revolting indecencies that can shock the public eye. The propriety of reporting the details of crime in general may well be questioned, for, as the poet says—

> "Vice is a monster of such hideous mien,
> That to be hated, needs but to be seen;
> But seen too oft, familiar with her face—
> We first endure, then pity, then embrace!"

This question, however, we do not wish to touch upon: but we fully concur in the opinion which has been expressed by others, that to exhibit "the details of crimes with all their meretricious coloring, and, what is still worse, giving the loathsome particulars of the evidence, or the wanton letters of the guilty parties, not merely wounds society by tainting the moral atmosphere, but it adds to its burdens by increasing its public crimes. The report of one attractive case is ever

followed by others—for evil is imitative. It has been frequently observed that special crimes seem at times epidemic, they cluster so closely one upon another; but the real epidemic is spread by newspaper reports." When such is the practice of our secular prints—when a portion of their columns is daily filled with the most obscene advertisements, and they even demand pay for the advantage (!) of circulating the most disgusting licentiousness—what can they do towards the discouragement and diminution of improper books? To act consistently with such a practice, they must rather commend them to public notice; and this is precisely what they do. No sooner is a work of Bulwer, Eugene Sue, or some other member of the godless fraternity, issued from the press, than it is immediately announced by the editors of newspapers to be in the market; and if they do not praise these objectionable publications, they at least inform the good people where they may be procured. Nor is this all: even some of those newspapers which pretend to cater for the family taste, and to provide intellectual entertainment worthy of admission into the sacred precincts of domestic life, reproduce in their pages the most demoralizing tales of fiction. In this state of things the secular press must be reformed itself, before it can stand forth as an agent in that work of moral regeneration to which we allude. Until this be done, the spirit of our newspapers and the depravity of the popular appetite will exert a reciprocal influence;—one will encourage the other, and both will combine to swell and precipitate that torrent of licentiousness which is beginning to excite the profound and just apprehensions of all good men.

W.

TO THE NEW YEAR.

For the U. S. Catholic Magazine.

A messenger of good and ill
Thou comest, new-born year!
Crying aloud in thunder tones,
Though few thy voice hear.

The youth in sportive mood beholds
Thy advent: in thy mien
He sees the bloom of his own age,
That griefless yet hath been.

The heart that roams in earthly bliss,
Salutes thee too a friend:
For fancy revels in the joys
That may thy course attend.

E'en they who here are doomed to drink
Affliction's bitterest cup,
Greet thee: thy flight but speeds the hour
To yield their spirit up.

But dark delusion mocks the hope,
That thus thy mission bends
To earth and present vanity,
Denying thy nobler ends.

Thou art, indeed, a child of time,
And brief thy mortal span;
Yet thou begett'st eternity
For weal or woe of man.

W.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Ordination.*—On the 6th of December the Most Rev. Archbishop held an ordination at the Cathedral, in Baltimore, when the Rev. Thaddeus Anwander was promoted to the priesthood, having received the orders of subdeacon and deacon during the previous week.

Confirmation.—Lieut. Scammon, Top. Engineer U. S., a convert to our holy faith, was confirmed by the Most Rev. Archbishop, in the Cathedral, on Friday, the 4th of December. A few days after, he started for Point Isabel, whither he had been ordered by the secretary of war.

Taking the Veil.—On the Feast of the Conception of the B. V. Mary, December 8th, Miss Mary A. White, of Baltimore, and Miss Sprole, of Ireland, received the white veil, at the hands of the Most Rev. Archbishop, in the Convent of the Visitation, Baltimore. The former was named in religion Sister Mary Rose, and the latter Sister Frances. The Rev. Mr. White preached on the occasion.

DIOCESS OF LOUISVILLE.—*Confirmation.*—The Right Rev. Dr. Chabrat administered the sacrament of confirmation, in the church of St. Charles (Marion county), on Sunday, the 8th November, to seventeen persons. The Rev. J. Maguire preached on the occasion.—*C. Advocate.*

Ordination.—On Tuesday, the 24th November, an ordination was held in the church of St. Joseph, Bardstown, by the Right Rev. Dr. Chabrat, when Messrs. Michael Coghlan and Patrick McNicholas were ordained deacons; and on the following day Mr. McNicholas was promoted to the holy order of priesthood.—*Ibid.*

Spiritual Retreat.—A correspondent writes us from Fairfield, Kentucky, that the congregation of St. Michael's, on Thursday, the 26th November, concluded the exercises of a spiritual retreat, with which they had been engaged for some days previous, under the direction of the Rev. J. Maguire, assisted by their zealous pastor, Rev. J. Elliott. On the last day of the retreat, (it being the day set apart by the governor of Kentucky as one of public thanksgiving,) the Rev. Mr. Maguire delivered a most appropriate and beautiful discourse, in opposition to those who charge Catholicity with being inimical to our republican institutions.

The reverend preacher was most happy in his illustrations, and this address will long be remembered by those who had the happiness to hear it.—*Ibid.*

Education.—A free school for boys is about to be organized at Louisville, Ky., under the direction of the *Brothers of St. Francis.* Two members of this order, from the archdiocess of Tuam, in Ireland, have reached Louisville for that purpose.—*Ibid.*

DIOCESS OF NEW ORLEANS.—*Spiritual Retreat and Ordination.*—On the 24th November closed the retreat for the clergy. Bishop Blanc officiated pontifically, and conferred the holy order of priesthood on the Rev. Messrs. Peter D. Ximenes, of the diocess of St. James of Cuba, H. Tumoine, J. Moynahan, and J. Flanagan. A discourse was delivered by the Rev. N. Perché, and the ceremony terminated with the chanting of the *Te Deum* and the benediction of the blessed sacrament.—*Prop. Cath.*

DIOCESS OF BOSTON.—*Dedication.*—St. Joseph's church, Roxbury, was dedicated to the service of God on Sunday, by the Right Rev. Bishop Fitzpatrick, assisted by Rev. Messrs. Williams and Riordan, as deacon and subdeacon. The solemn and beautiful ceremony was performed in that serious and dignified manner for which the bishop of Boston has always been remarked. The sermon was delivered by Very Rev. Dr. Ryder, and was on the real presence. It was a very superior discourse, like that gentleman's usual efforts, and well calculated to overwhelm all objections to that holy doctrine.

The church is a handsome building, well and strongly built, and finely situated, com-

manding a view of the surrounding country. It is an ornament to the neighborhood, even apart from its sacred purposes. The Catholics of Roxbury are much indebted to the zeal and exertions of Rev. Mr. O'Beirne in raising, for their spiritual welfare, this fine church. Every thing about it wears an air of neat and chaste beauty. The altar, the paintings, the organ, &c., are well conceived and executed.

Cathedral Sunday School.—The attendance on last Sunday, of boys, was 768 in the forenoon, and 701 in the afternoon. Besides this number, there could not have been less than 600 females—making over thirteen hundred children!—*Boston Pilot.*

Diocess of Philadelphia.—*St. Vincent of Paul's Church, Minersville.*—Though not yet in a state to receive the dedicatory benediction, this new church was opened for divine service on Sunday, December 6th.

From an early hour the holy sacrifice was offered up by several clergymen, who were present at the invitation of the reverend pastor. The choir of St. Patrick's church, Pottsville, attended at high mass, which was celebrated by Rev. Mr. Mulloney. The sermon was preached by Rev. Mr. O'Dwyer, O. S. A. The collection was about $300.

Great credit is due to the Rev. Hugh Fitzsimmons, and the Catholics of Minersville and vicinity, for the zeal, energy and liberality evinced in the speedy erection of this spacious church, the largest, out of Philadelphia, in the diocess. When completed, as it is expected, in May or June next, it will be a very beautiful and imposing edifice.—*Cath. Herald.*

Diocess of St. Louis.—*New Church.*—We gather from the *News Letter* that a new church is building in the town of Liberty, 45 feet by 28, with accommodations for a clergyman and a school. There are about one hundred Catholics in this neighborhood, which is very healthy, and three schools, numbering 150 pupils.

Diocess of Cincinnati.—*Spiritual Retreat.*—Rev. Messrs. Rappe and De Goesbriand, of Toledo, lately preached a spiritual retreat in behalf of the French portion of the congregation of St. Louis, Louisville, Stark county, Ohio, at the request of the zealous pastor, Rev. Mr. Pendeprat. From the first day of the spiritual exercises to the last, persons crowded to the church, not only from the immediate neighborhood, but also from places twenty and even thirty miles distant, and kept four priests almost constantly occupied in the confessionals during the entire time. We learn with much edification and gratitude that the retreat was eminently successful, as many as eighty persons, who had neglected for very many years, both in Europe and in this country, to comply with their religious duties, having united with the most fervent and faithful of the congregation in profiting by the graces thus mercifully bestowed on them by Almighty God. Such was the interest excited by the zealous missionaries on this occasion, that many of the American Catholics, who did not understand the language, remained, as it were, riveted to the spot during the sermon in French, and showed, when addressed in English, that they had not been mere idle listeners, or unconcerned witnesses, of the words that were spoken, and the good effects that were produced among the attendants in the holy place. Eight hundred persons received the holy communion.—*C. Tel.*

The new cathedral of Cincinnati, of which we have furnished a representation in this number of the Magazine, is built of cut stone, of a beautiful white color, and close, hard texture, like granite. It is, including the portico, two hundred feet long, and nearly eighty wide. The ceiling is fifty-five feet in height, steeple two hundred feet. The nave is separated from the aisles, by two colonnades of nine columns each, of the Scioto free-stone.

Diocess of Chicago.—*Episcopal Visitation.*—The Right Rev. Dr. Quarter, in a late visit to several portions of his extensive diocess, laid the corner stone of a new church at La Salle, and thence proceeded to Alton. On his way to this place, being detained on board of a steamboat, he preached several times to a very respectable audience, who seemed highly gratified. After visiting several other places, he arrived at Picquet's settlement, consisting of Germans, Irish, French and Americans.

"Here the bishop was received in a manner that spoke well for the piety and Catholic zeal of those intelligent emigrants. As soon as it was known that he was on his road to the settlement, a detachment of horsemen, beautifully attired in military uniform, were sent out to receive him, and met him within sixteen miles of the village of St. Marie. They then filed off on each side of the carriage that bore him and his suite, two of the company leading the way in full gallop, the rest proceeding with the bishop. Within seven miles another detachment met him, when the first

took leave and the latter escorted the bishop to the village of St. Marie—the bell of the church during the whole time pealing the glad tidings of his appearance.

"The bishop administered the sacrament of confirmation to a great number of children, and to several adults, in this place, on Sunday, the 1st of November, being the festival of All Saints; and on the following day, the commemoration of all the souls departed, he celebrated high mass, and gave the bread of life to about eighty communicants. On Tuesday, the 3d instant, he set out for Zeutopolis, Effingham county, and was there also received with all the honor due the episcopal character. A deputation of fifty men, mounted on fine horses, came out to welcome their chief pastor within ten miles of the place, and accompanied the bishop to the town. When he arrived in sight, a large procession of boys and girls, neatly dressed, formed by the Rev. Mr. Kunster, went out to hail his approach, and marched before him to the church.

"The next place the bishop visited was Highland, where there is an excellent church, Grecian modelled, and one hundred Catholic families, chiefly Germans. From Highland he started for Shoal Creek, where there are a great many scattered Catholics. He then went by stage to Belleville and St. Louis, and left the latter city on the 6th, in the steamer Luella, for Alton, and took stage the same evening for Springfield, where he gave confirmation on Sunday, the 8th."—*News Let.*

Religious Profession.—On the 21st November, Miss McGuire, of Pittsburg, Pa., was admitted to the vows of religion, in the convent of the Sisters of Mercy, at Chicago, by the Rt. Rev. Bishop Quarter. The name of the young lady in religion, is Sister Mary Gertrude.—*Truth Teller.*

Diocess of New York.—*Confirmation.*—This holy sacrament was administered by the Rt. Rev. Bishop Hughes, at the church of the Nativity, on Sunday, November 22d, to over one hundred and seventy persons.

Of the adults confirmed, on that occasion, nineteen were converts to our holy faith. The bishop preached an eloquent discourse at the half past ten o'clock service, to the largest congregation ever assembled within the Nativity.—*Truth Teller.*

Diocess of Pittsburg.—*New Hospital.*—The "Brotherhood of St. Joseph," which is a beneficial and benevolent society, composed chiefly of members of the congregation of St. Paul's church, have resolved to establish a hospital, which will be opened as soon as the necessary arrangements can be made for the reception and care of the sick. This, it is hoped, will be effected in a few weeks. The hospital will be established under the care and management of the Sisters of Mercy, who have given their consent to take charge of it, with the approbation of the Right Rev. Dr. O'Connor.

The Sisters will receive in their present dwelling as many patients as they shall be able to accommodate, but arrangements will be made immediately for the erection of buildings that will be permanently appropriated for this purpose. It is proposed to render the benefits of this institution general, to confine its operations to no particular class or condition. Persons of every religious persuasion will be admitted, and the right of being visited by any clergyman they prefer shall be guaranteed to them. Assistance will be afforded to the poor and destitute to the utmost extent of the means of this institution, and, at the same time, suitable accommodations will be prepared for receiving the strangers and the homeless, who may be overtaken with sickness in our midst, and are able to pay for attendance. As the services of the Sisters will be given gratuitously, the expenses of both departments will be comparatively light.—*Pittsburg Catholic.*

Confirmation.—December 13th, the Rt. Rev. Bishop O'Connor confirmed a large number of children and adults in St. Patrick's church, Pittsburg.—*Ibid.*

Diocess of Nashville.—*Dedication.*—We learn from the *Catholic Advocate* that, on Sunday, 22d November, the new and beautiful church of St. Peter's, at Memphis, recently built by the exertions of Rev. M. McAleer, was dedicated to the worship of God, by the Rt. Rev. Dr. Miles, who preached on the occasion. In the afternoon he confirmed about forty persons, several of whom were converts.

Diocess of Charleston.—*Episcopal Visitation.*—The new church of St. Peter, at Beaufort, S. C., was dedicated to the worship of God, by the Rt. Rev. Dr. Reynolds, on the 14th of November. The church has been built almost solely by the liberality of Mr. Michael O'Connor. On the 16th he baptized two persons, converts to the church. On the 17th he administered the same sacrament at McPher-

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

sonville; on the 19th at Gillisonville; on the 23d at Savannah, Ga., to thirteen persons. The bishop urged the Catholics of Savannah to co-operate in building a cathedral at Charleston, and the call was duly responded to. Measures were also taken to sustain the *U. S. C. Miscellany*. The Very Rev. Dr. Varela, of New York, being at Savannah, preached in the Spanish language, and attracted a large number of Spaniards to the house of God, several of whom were induced to comply with their religious duties.

Confirmation.—On the 6th December, he confirmed eleven members of Spanish families, residents of Savannah.—*Cath. Misc.*

Diocess of Little Rock.—*Dedication and Ordination.*—The new Roman Catholic church of this city was dedicated on Sunday, the 1st ult., to the service of the Most High, under the patronage of St. Andrew, the apostle. The ceremony was witnessed by a very large congregation, composed of all denominations, who seemed highly pleased with the proceedings. At the close of the consecration of the church, the Rt. Rev. Bishop Byrne, ascended the platform of the altar, and gave a very satisfactory explanation of the nature of the ceremony, and the advantages springing from the use of one common language in the Catholic church. He was followed on the same subject by Mr. Shaler, in the German language. At the Gospel, an able discourse was delivered on the nature of sacrifice and the dignity of the Christian priesthood, to which state the bishop on this occasion promoted a deacon. It was the first ordination in the Catholic church witnessed by many of our citizens. *L. R. Dem.*

Meetings for the Relief of Ireland.—We perceive, with pleasure, that meetings have been held in various sections of the country, to raise funds for the relief of the suffering classes in Ireland. The city of Baltimore has imitated this philanthropic example. At a meeting held in Calvert Hall, on the 28th Dec., $893 were soon subscribed, which, with other donations, amounts to $1,200. Committees were appointed to canvass the city.

Diocess of Milwaukie.—*Progress of Religion.*—A letter from Milwaukie contains the following notice of the progress of our holy church in that extensive diocess:

"The Right Rev. Bishop Henni blessed, in the month of October, five chapels in Washington county, Wisconsin. This shows our extraordinary increase. We shall soon be able to count, from every five to ten miles, large congregations along the lake shore up to Green Bay—congregations that have not only settled on good lands, but, what is more important, whose neighbors are mostly, if not *all*, as in some places, professors of the same holy faith. The advance of religion in the western part of the territory is also very gratifying. A handsome church will soon be ready for dedication in Racine. A new establishment, in the finest part of Milwaukie, has been lately opened by the Sisters of Charity." *Cath. Telegraph.*

Oregon Territory.—Eight sisters of "Notre Dame" sailed from Europe last month to join the other members of their society, who are at present engaged in the hard duty of teaching in Oregon. This reinforcement will be of immense advantage to the mission, as it will enable the good sisters to open another house, and alleviate the burden which presses so heavily on those who are already in the territory. Recent intelligence from Wallamette represents the great labors of the nuns to instruct the children of the savages or half breeds. Their aversion to labor or useful application is almost invincible, and nothing but the long enduring patience of the sisters can hope to be successful in forming their minds to habits of civilization. On the feast of the Ascension of our Lord, five of the children made their first communion, after a week's preparation.—*Ibid.*

Missions of Texas.—The following letter from our correspondent in Texas will be found very interesting. It will be followed by others from the same respectable source.

"San Antonio de Bexar, Texas,

"*Messrs. Editors:* *November* 1*st*, 1846.

"Circumstances over which I had no control have prevented me from complying sooner with the promise I had made of sending you a descriptive account of the monuments which the Spaniards have left in this country, of their faith and greatness. To speak of the city of San Antonio itself were more than useless, as I have seen several published descriptions, that can be considered as perfectly correct as can be desired. I would now speak of the different missions that are scattered through various portions of this country, and of some of which I can give you a description, as I have visited them in person. The first and most important of these missions seems to have been that of San Antonio, founded, it

is said, in or about 1664. It is situated on the river of the same name, and its buildings, once of great extent, have now acquired a recent celebrity under the name of the Alamo. It has been so effectually destroyed by the different sieges it underwent, and lastly by the army of Santa Anna, in 1836, that very little of it now remains, and it is nearly impossible to judge of its plan and extent. All that I can learn about it is, that it was once sufficiently large to contain, besides a numerous brotherhood, some 2,000 Indians, whom the fathers of St. Francis—to whom, we believe, all these missions formerly belonged—were gradually taming down to a civilized life; but I intend to speak of what I have been able to learn of their system of action a little later.

"At or a little after that time were built the Mission of San Fernando, now the city of San Antonio, as can be ascertained from ancient title deeds, where lands are described as situated near the Mission of San Antonio, via San Fernando; the Mission of the Conception, on the eastern bank of the river, one league below the town; one league lower down than this, on the western bank, that of San José; (the churches of the three last are in a tolerable state of preservation;) one league below San José the Mission of San Juan, on the eastern bank; and again, one league lower than San Juan, that of the Espada, on the western bank; the Mission del Espiritu Santo, at La Batreya (Goliad), about forty leagues from San Antonio, on the western bank of the river. The others, that are scattered at different points, are the Refugio, near the Bay of Espiritu Santo; that of San Sacramento, near the gulf; that of San Saba, on the river of the same name; and that of Nacogdoches, in the north. There were others, less important, such as that of Victoria, on which they erected no buildings of any account, though the ground had been laid out for that purpose.

"A few years since, in the session of 1841, the Texan congress passed a law restoring to the church all its former ecclesiastical possessions.

"Before going into any details of the various missions I have visited, it might not, perhaps, be uninteresting to explain their use; and, also, the manner in which the reverend fathers carried on their labors. At each of these missions there were assembled a certain number of Indians—at San José, for instance, some 1500. These lived under the direction of the fathers; they had every thing in common. One large field, that was tilled by all, furnished them with corn, and their meat was given out regularly. Here they learned different trades at the same time that they were taught to know and practise their new faith. After a probation of a certain number of years, they were settled on a piece of land that was given them, with a house and some stock to start with. From that moment they became a part of the population. Thus it is that many tribes have been civilized, and have now entirely disappeared; and at the present day the Mexican population of this place presents yet all the characteristics of their Indian parentage. Besides these civilized Indians, there are many half-breeds—for the Spaniards never hesitated to unite themselves to those their monks had rescued from a savage life. Another advantage derived from these missions was this: if a man chose to build himself a house, he collected all the materials, then sent a request to the nearest mission for a certain number of masons, &c. The house built, he paid into the public treasury of the mission the price of the work done. I should not forget to mention that these Indian mechanics were also employed in the erection of the buildings of the missions, of the dams across the streams, and all those magnificent works of irrigation that still strike the traveller through western Texas with wonder.

"They relate some touching traits of the humility of these Indian neophytes. One of them, one day, came to a father, and, says the chronicler, requested to have twenty-five lashes given him. The father wished to know the reason of his request; whereon the Indian told him, that he felt too lazy to work, and that that infliction would be beneficial to him. What other system has ever so far overcome the proud nature of the prairie warrior, as to make him bare his back to the lash?

"But I perceive that my paper is nearly full. I will, therefore, reserve a more detailed account of some of those missions for another communication. The facts connected with their history are, unfortunately, very hard to collect at present. Many of the records and papers have disappeared during the troubles of the revolution, and the copies of these and those of the fathers can only be procured later, (for at present the war renders an investigation impossible,) from the Franciscan convent of Guadalaxara, in Mexico.

"In conclusion, I will simply observe, that a more beautifully picturesque scenery and richer country could not be selected, perhaps, in the known world, than that which the fathers chose as the land of their labors in behalf of humanity. War, almost uninterrupted for thirty or forty years, has swept away many of the landmarks of their success. The high degree of cultivation of this beautiful valley, and of civilization in the towns, are now matters of history; and we are startled when, suddenly meeting some magnificent wood, stone or metal carving, we are forced to believe that things were really once what they are represented. Here are works of irrigation—here are constructions—worthy of ancient Rome; still the men who did these things have been branded by the bigotry of some, and the jealousy of others, as sanguinary and grasping. It is time that posterity should begin to weigh things more coolly and dispassionately." T. E. G.

STATISTICS OF CATHOLICITY IN THE UNITED STATES.

Diocesses.	Churches.	Other Stations.	Clergymen.
Baltimore,	63	20	84
New Orleans,	48		60
Louisville,	43	75	40
Boston,	38	15	46
Philadelphia,	71		58
New York,	120	100	124
Charleston,	21	50	20
Richmond,	13	12	11
Cincinnati,	70	50	77
St. Louis,	43	25	80
Mobile,	12	30	20
Detroit,	28	20	24
Vincennes,	51		41
Dubuque,	13	9	8
Nashville,	6	20	7
Natchez,	5	16	4
Pittsburg,	57		34
Little Rock,	6	10	7
Chicago,	40	60	41
Hartford,	8	14	9
Milwaukie,	31	34	29
Vicar. of Texas,	10	17	13
Oregon city, Walla Walla & three Suff. Sees,	15		26
	812	577	864

If we add to the above estimate of the Catholic population, the supposed number of Catholics in the remaining diocesses, we shall have 1,173,700.

From the preceding statements it will be perceived that, in the territory of the United States, there are 2 archbishops, 23 bishops, 1 vicar apostolic, 834 priests, and 812 churches; whence it follows that, during the past year, there has been an accession of 98 to the number of priests, and 72 additional churches have been erected or dedicated to the worship of God.

Of the literary institutions for young men, mentioned in the *Almanac*, only thirteen are colleges properly organized; the rest are establishments of a minor order.

By comparing the statistics of this year with those of 1837, we find that, during the last ten years, the number of *diocesses* has doubled itself, and also the number of *bishops*, not counting the coadjutors of each period. Within the same time the number of *priests* has been more than doubled, and that of *churches* has been nearly tripled, the ratio in the former case being almost 9 to 4, and the latter 27 to 10. The annexed figures will show this remarkable increase more clearly:

	1837	1847
Diocesses,	13	26 and 1 vic. apost.
Bishops,	12, coad. 4	24, coadj. 2.
Priests,	373	834.
Churches,	300	812.

The number of bishops and diocesses would be still greater, were we to include the nominations made by the fathers of the 6th provincial council, the confirmation of which by the holy see is daily looked for.

It would be gratifying if, in connection with the above results, we could exhibit the increase in the Catholic population. But the imperfect data we possess do not allow it. We hope that this portion of our statistics will attract more attention. It seems to us that the Catholic population of the United States could be easily ascertained from reports made by the pastors of congregations in the various diocesses to their respective bishops. A pastor can judge with considerable accuracy of the number belonging to his church, either by their attendance at divine service, personal acquaintance, or the baptisms in the course of the year.

There are fourteen periodicals devoted to the interests of the church; twelve weeklies, one monthly, and one quarterly. Two of the weekly papers are German and one French.

During the past year, one bishop and thirteen priests have been called away from the scene of their earthly labors.

FOREIGN.

ITALY.—The expected ordinance of the pope, authorizing the formation of four lines of railway, has at length appeared, to the great satisfaction of the people. His holiness has also authorized the citizens to form their own local guard—an immense concession. He is understood to be designing other measures of liberal reform. His popularity is immense.

Railways from Rome.—The following are the articles of the proclamation of Cardinal Gizzi, issued on the day of the *Possesso:*

"Article I. The lines considered by the Pontifical Government to be of the greatest importance, and those whereof the execution is authorized, are four in number, namely—

"1. The line from Rome through the Valle del Sacco to the confines of Naples, near Ceprano.

"2. A line from Rome to the Porto d'Anzio.

"3. A line from Rome to Civita Vecchia.

"4. A line from Rome, running through the most populous parts of Umbria—namely, Foligno and the Valle del Fiume Potenza to Ancona, and thence to Bologna; following the traces of the ancient Via Flaminia Emilia.

"Art. II. The construction of these new roads will be conceded to private companies, represented by papal subjects, and the competing parties will be required to furnish—

"1. A plan of the line or lines which they propose to undertake.

"2. Drawings and specifications.

"3. A statement of the time within which they will bind themselves to complete the works, and also of the shortest lease with which they would be satisfied.

"4. A statement of the security which it may be in their power to offer for the due completion of their respective undertakings.

"5. A statement of the principles upon which each railway is to be conducted, considered principally as far as they may affect the Roman people, landholders, and capitalists.

"Art. III. For the presentation of projects in compliance with the above conditions, a period of three months is to be allowed from the date of the present notice, (Nov. 7, 1846,) which period can be extended at the request of the companies, on sufficient reason being given.

"Art. IV. The construction of the lines described in article 1st having been assured, the government reserves to itself to take into consideration the construction of a line from Foligno towards Perugia and Citá di Castello by the Valle del Tevere, and also other lines of communication with the neighboring states, whenever the necessity or utility of such works for the Roman people shall be fully recognised.

"Art. V. A gold medal of the value of 1,000 scudi (£215) will be given, under the judgment of the Council of Art, (the members of which are on that account excluded from the competition,) to the person who shall demonstrate the easiest and cheapest road between Umbria and Le Marche."

The following summary of foreign intelligence we copy principally from the *New York Freeman's Journal:*

SWITZERLAND.—All was quiet at the last advices. The front of the Catholic cantons had apparently intimidated the revolutionists, who would otherwise have been completely awed into submission by the movements of large bodies of French and Austrian troops to the Swiss front. Count Schwartzenberg, an officer of rank and experience in the Austrian army, had been invited to take the command of the levies of the Catholic cantons.

SPAIN.—In Spain there are symptoms of trouble. The Carlists are believed to be preparing for a general rising. Cabrera is said to be already in Spain, and vast supplies of arms, ammunition and clothing have been received from England. Great numbers of the Carlist refugees in France have been arrested.

PORTUGAL.—The insurrection in Portugal had not been quelled. From information procured from Lisbon to the 11th ultimo, it would appear that Lisbon was in a state of great confusion and excitement, and fears were generally entertained that the success of the Queen's troops was very doubtful, although no news had reached of any decisive engagement having taken place between Saldonha and the popular faction. The British squadron was in a state of instant preparation for receiving and protecting the Queen and family, if deemed necessary.

IRELAND.—The report about the illness of Erin's favorite bard, Tom Moore, appears to have been unfounded in truth.

The bishops of Ireland had met to take into consideration several important questions, regarding the welfare of the church in that country.

The distress in Ireland, says *Wilmer & Smith's Times*, appears to have abated a little, in consequence of the improved and more efficient measures of relief adopted by the landlords. On the other hand, the *Dublin Freeman*, a much better authority, says, December 3d: "The accounts from almost every part of the country continue to present a frightful picture of the sufferings of the people. To hunger, cold is now superadded."

Russia, Austria and Prussia have struck out of the roll of nations the little republic of Cracow, and annexed it to Austria. An infamous outrage, without the color of right or pretext. England and France have protested in a lukewarm manner.

The steamship Great Britain is still ashore in Dundrum bay, and there seems little prospect of ever getting her off, except by piecemeal.

Belgium has opened her ports until October 1st, 1847, and the export of food is prohibited.

The pope has authorized the people of Rome to organize their own local police, which appears to be thought a great reform.

The queen of Portugal is yet in a critical position. The rebellion is very general.

Abd-el-Kader is reported to have entered the province of Oran at the head of eight hundred cavalry.

Fresh troubles have broken out in India, and the British are preparing for new conquests.

Parliament will meet on the 19th January.

The cholera has appeared in Spain.

M. Leverrier, the discoverer of the new planet, is appointed to the new chair of mathematics applied to astronomy in France.

Mrs. Lover, wife of Mr. Samuel Lover, now in America, died on the 17th ult., in Baker street, London, after a short illness, leaving two daughters to lament her loss.

The *Church and State Gazette*, a rabid anti-Puseyite print, has the following alarming paragraph in a recent number:

"*A Catholic Daily Paper in London.*—We believe we may state with confidence that a metropolitan daily morning newspaper is about to pass into the hands of the Romanists, and that a distinguished Roman Catholic peer, resident in a midland county, will be one of the principal proprietors."

We hope the news may prove true; but if so, the "Romanists" of England must understand their interests and those of religion better than their brethren in the United States.

Mr. O'Connell's great report on the divisions and dissensions in the repeal ranks, was read and adopted at the meeting of the Repeal Association, November 23d. It is a powerful and important document, and at considerable inconvenience we lay it entire before our readers.

The Young Ireland Party had their first public meeting in Dublin, on Monday, December 2d.

Municipal Elections.—The Old and Young Ireland feud appears to have influenced the municipal elections in Dublin. In some of the wards both parties had candidates in the field. The result is claimed by the *Nation*, in an article marked by no good spirit, as a victory—though without reason, apparently.

To Correspondents and Readers.—*Catholic and Protestant Countries*, No. II, has been received. Also, *Our Martyrs*, No. V, which contains the valuable series of historical papers relative to the early missions of this country. *Appeals to the Roman Pontiff* is an article which discusses, *au fond*, the question of appeals to the see of Rome in the first ages of the church. We hope that our cotemporary, the *New York Churchman*, will not grow weary at our delay in publishing a paper in which his learning and orthodoxy are somewhat interested. A little patience will make all right. The article would have appeared in this number of the Magazine but for its length, which compels us to reserve it for our next.

The Mother and her Sons, a sketch of heroism in charity, by a penitent, is not suited to the pages of the Magazine, although the spirit of the writer is highly commendable. He does not inform us whether the incident, which is the burden of the story, is real or fictitious, and in either case we do not consider it an illustration of that charity which the Gospel inculcates. At all events, it is a circumstance of the most extraordinary kind, and can form no rule of conduct for others. Moreover, a large portion of the narrative consists of the usual amount of human love, with the usual descriptions of what cannot be considered as wholesome nutriment for a Christian imagination.

We are much indebted to our obliging correspondent in Texas. We hope to hear from him often.

OBITUARY.

Died on the 29th November, at his residence in Graves Co., Ky., the Rev. Alfred Hagan. The *Catholic Advocate* says of him: We had few better priests or more willing missionaries.

On the 8th December, at New York, the Rev. John Harly, late president of St. John's College, Fordham. We are compelled, for want of space, to defer a more lengthy notice of this lamented clergyman.

On the 15th November, at the Charity Hospital, New Orleans, Sister Savina, of the society of St. Joseph's, near Emmitsburg.—*P. Catholique.*

LITERARY NOTICES.

Pauline Seward: a Tale of Real Life. By John D. Bryant. In two volumes. Vol II. Philadelphia: published by M. Fithian. For sale by John Murphy, Baltimore.

The second volume of this agreeable work is now upon our desk, and, in every particular, is entitled to all the commendations passed upon the first. Its efforts to remove Protestant prejudices are continued in a happy and successful manner, and the incidents of the tale are worked up with increased interest. The supremacy of the holy see, the political interference of popes in the middle ages, the use of the Latin language in the Catholic liturgy, are all amply vindicated, while the description of Pauline at mass developes so beautifully the sublimity of the holy sacrifice, that the most prejudiced mind cannot read it without feeling that an institution, overflowing with such rich consolations, bears indeed the impress of a divine origin. The incidents, as they reach their *eclaircissement*, become thrilling to a degree sufficient to please the most eager appetite for scenes of excitement. Upon the whole we think that, while the reader will consider the second volume as instructive as the first, he will find the characters of the story invested with new and deeper interest.

Julia Ormond; or, the New Settlement. By the authoress of the Two Schools. New York: Edward Dunigan, 151 Fulton street. Baltimore: John Murphy.

This is a sprightly little book, and evidently the production of a lady of close observation and sound judgment. As a satire upon the horrid ideas with which honest minds are so often infatuated, on the subject of Catholics and Catholicity, it is admirable; and it is equally entitled to praise for the delicacy and skill with which it rectifies these distorted conceptions of Protestant imaginations.

The Book of Anecdotes; or, the Moral of History taught by Real Examples. By John Frost, LLD., author of the Book of the Army, and the Book of the Navy. New York: D. Appleton & Co., 200 Broadway. Philadelphia: G. S. Appleton, 148 Chesnut st. Baltimore: John Murphy.

This work is, to our taste, rather a dull production. In its tone it is sectarian; and, as a matter of course, the reader may expect to find here and there an insidious blow at Catholicity. The anecdote of the wonderful acquirements of Edward VI, of England, exhibits his majesty where we never before saw him—out of leading strings. That Edward was a smart lad is, no doubt, true; but it is too late in the day to ask us to believe all that flatterers have said of his learning. Perhaps, the truest thing said of this precocious lad in the "Book of Anecdotes," is the astounding fact that he could write his name in the Greek, Latin and English languages. As to the boy-king's character, we do not think it at all elevated by being put in comparison with his heartless father's, Henry VIII. The account of Luther, with which the "Book of Anecdotes" seeks to edify its readers, would be entirely out of place in any but a sectarian work; and where that account seeks to discredit what Catholic writers say of Luther's convivial and drinking propensities, it only exposes the author's ignorance of what Luther's boon companions, as well as his own writings, testify. Of a similar nature is the account of Admiral Coligny's assassination. The author ought to have known that there

are two versions to that story, and have kept it out of a book intended for the eyes of all creeds. This and the account of Luther would have better suited a book of Protestantism. At pages 51-52 we have a solitary instance of Protestant success in perpetuating religious principles without the aid of the Bible. The Seneca Indians, it seems, had a church-of-England prayer book rendered into their language; and, according to the "Book of Anecdotes," had it not been for this prayer book, the worship of God would, "to all human views, never have been perpetuated to the salvation of these now interesting people." The stories of Tippoo Saib, and Montezuma, are both told by the "Book of Anecdotes," but with very different sympathies. One (Tippoo) is the victim of British avarice, which, to some minds, is always excusable; the other of Spanish cupidity, which is always odious: and thus it is that, while the heroic Cortez is depicted as a monster, General Baird did all things properly. We will conclude this notice with a remark from the *Dublin Review*, peculiarly applicable to the "Book of Anecdotes:" "We can hardly trust a single popular book in our language on any subject out of the exact sciences. We cannot depend upon our biographies, our histories, our geographies, our books of travel, our books of philosophy. The trail of the serpent is over them all."

Poems. By the late John Augustus Shea; collected by his son. New York. Baltimore: John Murphy. pp. 204. 12mo.

This is a beautiful volume, adorned with a finely executed portrait of the author; and it comes before the public with strong claims upon its favorable attention. In the first place, it is a tribute which filial affection has offered to the memory of a parent, and few can resist the charm of a sentiment like this, which would secure regard in the absence of all other considerations that could attract it. But independently of this, the collection which Mr. Shea has made of his father's poems is a valuable accession to our literature. It embraces a small but judicious selection from his poetical effusions, which are stamped with the genuine inspiration of the muse. Mr. Shea possessed that inventive genius which is the fountain of true poetry, which gives to thought its character of beauty and originality—while it brings before the mind that rich and varied imagery which clothes the sentiments of the writer in the most brilliant and attractive dress. We learn with pleasure, from the preface of the book before us, that a collection of the entire poems of Mr. Shea will be given to the public. The following extract may be taken as a specimen of his thought and diction:

A SIMILE.

Yonder silver moon appears,
Daughter of unnumbered years!
See, how beautiful and bright,
She moves amid those isles of light,
Heav'nly planet! shining through
That glorious firmament of blue.

But, alas! across thy way
Clouds in envious darkness stray;
But they lessen not thy light,
Ever young and ever bright—
Still as beautifully fair
As no cloud had wandered there.

Thus the mind, to virtue given,
Ranges through its native heaven;
Careless of the world, and proud,
In native light, o'er storm or cloud.

English Synonymes Classified and Explained, with Practical Exercises. Designed for schools and private tuition. By G. F. Graham, with an introduction by Henry L. Reed, LLD., &c. New York: D. Appleton & Co. Philadelphia: G. Appleton. Baltimore: John Murphy. 12mo. pp. 344.

It has been very justly observed that the study of the English language does not receive that amount of attention in our academies and colleges to which it is entitled. The proper meaning of words, and the distinctive signification of such as bear some affinity in sense, are too often neglected, although they constitute one of the most important and necessary branches of the study. Without this it is impossible to speak or to write the language correctly. Words differing in their meaning are used for the expression of the same thought, and hence arises a confusion in the mind which produces misconception, leads to inaccuracy and looseness of style, and tends in no small degree to the corruption and decline of our vernacular tongue. A book of synonymes should be used in every institution where the English language is taught, as an essential requisite for imparting an accurate knowledge of it. The use of such a book has other advantages which we cannot, in a brief notice, enumerate. Mr. Graham's work is divided into five sections, which treat of as many classes of synony-

mous words. The first embraces those of a generic and specific meaning, which so resemble each other that the one expresses in particular the idea which is more generally conveyed by the other: 2d—active and passive synonymes, differing from each other in the mode by which a quality is possessed: 3d—synonymes of intensity, which differ only in that one expresses the idea of the other in a more intensive degree: 4th—positive and negative synonymes, which approximate in sense, though one conveys an idea independently, while the other is but the negation of another idea: 5th—miscellaneous synonymes, or such as cannot well be distinguished by any of the above tests. This edition of the work has been somewhat improved by the introduction of authorities, in confirmation or illustration of the instruction which it conveys.

A Practical Introduction to Greek Prose Composition. By Thomas K. Arnold, M. A. Carefully revised and corrected by Rev. J. A. Spencer from the fifth London edition. N. York: D. Appleton & Co. Philad. G. Appleton. Balt. J. Murphy. 12mo. pp. 237.

We have already had occasion to recommend the Arnold series of classical school books, for the superior arrangements and facilities which it affords in the acquisition of the learned languages. The present volume has been prepared with much care and attention, and will be found to correspond in its method with the other numbers of the series.

The Sister of Charity. By Mrs. Anna H. Dorsey, authoress of Tears on the Diadem, &c. In two volumes. New York: E. Dunigan. Balt. J. Murphy. 18 mo., pp. 213.

Mrs. Dorsey, we are pleased to see, is acquiring that literary standing in public estimation to which her talents and productions entitle her. She has enriched our Catholic literature with several instructive and entertaining works, among which the *Sister of Charity* may be considered the most elaborate and the most generally useful. The conception of the work we prefer decidedly to that of its predecessor, in which the mingling of history and fiction, in an undistinguishable mass, is liable to objections. The work that has just appeared is free from this imperfection. It is all fiction in incident—just as it should be, where fiction is to be any element of the tale. This being the case, it is well fitted to impress upon the minds of the young the doctrinal and moral subjects to which it alludes, by presenting them in an attractive form, with a great variety of interesting incidents, and with that ease and elegance of diction which impart a new charm to the narrative. This work forms the fifth and sixth numbers of Dunigan's Home Library, and is executed in the same handsome style which characterizes the previous numbers of the series.

The Pious Guide to Prayer and Devotion: containing various practices of piety, &c. Baltimore: Fielding Lucas, Jr. 32mo. pp. 508.

The prayer book with the above title has long been known to the Catholic public, extensively circulated, and justly prized as a favorite book of devotions. This standing it has acquired among the manuals of piety by the variety and excellence of its contents, which adapt it not only to ordinary purposes, but to many other occasions. In this new edition several improvements have been made, among the principal of which we may mention the very convenient form in which it has been printed. The typographical execution of the work is not surpassed by that of any prayer book that we are acquainted with. It is, moreover, embellished with five handsome engravings and an illustrated title page.

Anatomy and Physiology; designed for Academies and Families. By Calvin Cutter, M. D. Boston: Benjamin B. Mussey. Baltimore: John Murphy. 12mo. pp. 342.

Common School Physiology; designed for Schools and Families. By Calvin Cutter, M. D. Boston: B. B. Mussey. Baltimore: John Murphy. 12mo. pp. 226.

The object of these publications is to direct more general attention to the wonderful mechanism of the human body, and to the laws of health. There is no portion of the great system of creation that displays more strikingly the power and wisdom of the Deity than our own corporeal structure, and lessons of the utmost practical importance may be gathered from a knowledge of its various parts and the functions which they perform. For this reason we think that a course of anatomical and physiological study, adapted to the general wants, may be vastly serviceable. It is not contemplated, nor would it indeed be practicable, to make every one an anatomist, or a physiologist, in that degree which is required by the medical profession; but as men may very usefully learn arithmetic without being mathematicians, and the rules of logic without being philosophers, so an insight into the structure

and laws of the human organism may contribute very much to enlarge the sphere of thought, and to insure the preservation of health. This subject has evidently been too much disregarded in the education of youth. The culture of the mind has been the all engrossing object of attention, as if the development of the bodily organs, and the expansion of the corporeal frame into its due proportions, were not an essential part of a useful and practical education. What is more interesting, after the great and ultimate end of man's existence, than the perfection of his corporeal powers, the preservation of health, the prevention of disease? And how can this be more effectually accomplished than by diffusing a better knowledge of the human body and the laws by which it is governed? It is well known that a large number of the diseases and premature deaths that occur among men is attributable to the want of a proper development of the bodily frame during the period of youth, and this consideration alone, independently of other reasons, should suffice to make the study of anatomy and physiology, within a due limit, a more popular branch of education. The works before us are very well adapted for instruction on these subjects. One is but an enlarged form of the other, and both are divided into three principal sections, the first of which treats of the structure of the human organs, the second, of the uses or functions of these organs, the third of the laws by which they are regulated, or the conditions of health. A very excellent appendix, on burns, wounds, &c., has been added, and the whole treatise illustrated with upwards of two hundred engravings.

Reasons for acknowledging the Authority of the holy Roman See. By Henry Major, late a clergyman of the Protestant Episcopal church. Philadelphia: Printed for the author. 12mo. pp. 248.

Among the works to which the numerous conversions from Anglicanism to Catholicity have given birth, that of Mr. Major holds a conspicuous place. Though not very massive in its contents, it enters profoundly into the examination of a question which is now the stumbling-block for the high church portion of the Protestant Episcopal sect. He first shows the necessity of a visible head in the church of Christ, and, after refuting in a victorious manner the system of independent bishops, diocesses, and churches, the fond but delusive dependence of our Episcopalian friends, he proceeds to show the spiritual supremacy of St. Peter, and his successors the Roman pontiffs. We hope that this book will be extensively circulated. Every Catholic should purchase it, and arm himself with the effective weapons which it furnishes, to combat and subdue error in its very last entrenchments.

An Introduction to the French Language: containing fables, select tales, &c., with a dictionary. By M. De Fivas—from the fifth English edition. New York: D. Appleton & Co. Philadelphia: G. Appleton. Baltimore: John Murphy. 12mo., pp. 147.

This selection of passages from French writers seems to have been made with considerable judgment, and to be well adapted to the gradual introduction of the student to an acquaintance with the French language. It proceeds by insensible steps from what is easy to what is difficult, and may thus be used with profit by any one who is studying French;—though it is intended particularly as an accompaniment of Ollendorff's new method of learning French, decidedly the best that has ever been employed to impart a thorough and practical knowledge of the language.

The Complete Poetical Works of Thomas Moore. New York: D. Appleton & Co. Philadelphia: G. Appleton. Balt.: J. Murphy. 8vo.

The charming poetry of Moore needs no eulogy, and in this edition the reader will find the beautiful sentiments of the author decked in the most brilliant ornament that modern typography can afford.

Constitution and By-Laws of the Young Catholic's Friend Society. Baltimore: Metropolitan press. 18mo. pp. 35.

This excellent association was established in Baltimore, in October, 1842, for the purpose of furnishing clothing to such children among the poor, as are prevented by the want of it from attending the instructions of the Sunday school. The object of the society being so exalted, it could not fail, with even an ordinary degree of activity on the part of its members, to become a most useful body, and, in fact, we learn from the publication above mentioned, that, since the formation of the society, it has rapidly increased in numbers and efficiency. Since November of the year 1843, three hundred and twelve applicants have been received, and eleven hundred and ninety-five articles of clothing distributed. The present number of members is over two hundred. From a report made in March, 1844, it appears that fourteen hundred and nineteen children attend the Sunday schools in Baltimore.

Metropolitan Catholic Almanac and Laity's Directory, for 1847. Baltimore: F. Lucas, Jr. 18mo., pp. 260.

☞Other notices, unavoidably crowded out, will appear next month.

ST. JOHN'S SEMINARY
3 8151 001 25066 8

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.